THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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"THUS HAVE I HEARD"—

Thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in *Self*.

Be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

The Voice of the Silence

During this month the Triple Festival of Buddhism will be celebrated by all who honour Gautama Buddha. It represents the birth-date of the body of Prince Siddhartha who renounced his crown for the begging-bowl and his Kingdom for the Sangha of monks and nuns; also the day of his attainment to supreme Wisdom at Gaya under the Bodhi Tree; and on that day, after forty-five years of magnificent service of souls, he cast away the body in and through which he had laboured. But tradition has it that He, the Compassionate One, remains to bless Humanity through his ideation in the sphere of Paranirvana.

In later times orthodox Brahamanas included him in the pantheon of Avataras of Vishnu. But his many reforms did not succeed fully in purifying Hinduism. Like him, the illustrious Adi Shankara, whose anniversary also falls in this month of May, did not fully succeed in his mission of religious reformation. He was called by the orthodox "Buddha in disguise" and in his teachings, metaphysical and ethical, Shankara was that!

What did these two mighty Adepts plan to do for humanity by incarnating in Hindu bodies some 2,500 years after the starting of the Kali Yuga at the death of Krishna? Both Buddha and Shankara were metaphysicians and grand philosophers, but both emphasised the life of purity and piety and of service to humanity. While Buddha, speaking the language of the people, preached

to very large masses, Shankara used Sanskrit, the tongue of the learned leaders of the people. The aim of both was the purgation from Hinduism of the corruption of priestcraft and the emphasising of individual effort in the war against the evils rooted in human nature. Both offered a philosophical basis for high ethics, but pointed to the truth that noble morality was the real enlightener of human minds. In more than one way both pointed out that by intuition alone could universal ultimates be understood and the final problems of matter, mind and spirit be solved. Each was a logician who reasoned superbly, confuting learned minds; even today materialistic reasoners are unable to comprehend the profound doctrines of both these Teachers because the philosophical logicians are not capable of using their own Divine Intuition. Without that Soul faculty, the truths of life cannot be lived. The development of Intuition demands the purification and elevation of man's moral nature. A character clogged with egotism and vanity beclouds the thinking mind and disables it from catching the truths of Living Ideas.

Both Buddha and Shankara, going straight to the Heart of Religion, reproclaimed the teachings of Sanatana Dharma, Eternal Religion, the Perennial Philosophy, Theosophy. Buddha cut across Sruti and Smriti —Revelation and Tradition—and proclaimed the age-old moral and metaphysical truths in as simple and straightforward a language as was possible for the race mind to appreciate. Shankara who followed used the old texts but by writing commentaries on them gave a fresh reinterpretation and called the attention of the learned to the importance of living the life, building not temples however beautiful, of stone and rock, but erecting the Living Temple of the Living God.

Great sages have uniformly called attention to the Bodhi Dharma, the Wisdom Religion, which antedates the Vedas. Its central and most fundamental doctrine is Universal Unity rooted in the One Spirit, which manifests as the Law of Brotherhood in the human kingdom. The truth of Advaita taught by Shankara demands that each man recognise the Divine Presence in every human heart which in its turn requires us to practise the great truth of the Buddha—

"Never in this world does Hatred cease by Hatred. Hatred ceases by Love. This is the Law Eternal.

Commenting on the *Gita* VI. 32, Shankara remarks—

Seeing that that which is pleasure and pain to himself is likewise pleasure and pain to all beings, he causes pain to no being; he is harmless. Doing no harm and devoted to right knowledge, he is regarded as the highest among Yogins.

SHRAVAKA

THE EVOLUTION OF MAN ACCORDING TO THE QABALISTIC TEACHING

[**Major E. J. Langford Garstin** is the author of two studies in spiritual alchemy, entitled *Theurgy* and *The Secret Fire*, and, besides editing other books, he has published numerous articles on the Qabalah, alchemy and philosophy. He treats briefly in this article, which we are publishing in two instalments, the qabalistic teachings on cosmogenesis and anthropogenesis. The fact that the Qabalah has suffered greatly at the hands of Christian mystics does not negative its original derivation from the same ancient source as that of the Chaldean *Book of Numbers* and the Indian Puranas, or the fact that, esoterically interpreted, it yields highly philosophical truths.—ED.]

I.—THE METAPHYSICAL BACKGROUND

The *Zohar* has been aptly described as the treasure-house of the Qabalah, which latter purports to be a part of the Oral Tradition of Israel, and, indeed, its most secret and jealously guarded part for many centuries. It is not, however, proposed here to enter upon any discussion as to the authorship or antiquity of the doctrines transmitted, but briefly to examine what they have to tell us about the evolution of Man.

It is, perhaps, invidious to make comparisons as to the relative values of the various treatises which, together, comprise the *Zohar* but, although that which is called *Berashith* (from the first word of Genesis in the Hebrew) is commonly regarded as being the most important, it is nevertheless almost universally admitted by serious qabalists that the *Siphra Dtzenioutha*, or *Book of Concealed Mystery*, contains, almost in the form of shorthand notes, unintelligible to those unacquainted with the tradition, an epitome of the principal doctrines of the Qabalah. [1]

This extraordinarily interesting work begins by saying that it is "the Book of the Equilibrium of Balance. For before there was equilibrium, countenance beheld not countenance."

The allusion here intended is to what are termed the Vast Countenance and the Lesser Countenance, Macroprosopus and Microprosopus, the latter of whom is the Son, who is also the First or Great Adam.

In order at all clearly to understand these ideas, it will, perhaps, be advisable briefly to outline the fundamental notions contained in the qabalistic system of emanations or Sephiroth, for these, in their totality, and when properly arranged, form the Tree of Life, which is the

[1] Apart from these, the *Greater Holy Assembly* and the *Lesser Holy Assembly* are also works of the utmost importance, to which we shall have to refer.

major key to the Zoharic doctrines.

In the first place, prior to any form of manifested existence, there are three primal forms of the unknowable and nameless One, whom we speak of, in His more manifest form, as God, the Absolute. These are termed Ain, Ain Soph and Ain Soph Aur; the negatively existent One, the limitless Expansion, and the illimitable Light. Most wisely, indeed, the first and second of these are said to be completely shut out from mortal comprehension, while of the third only a dim conception can be formed. These are the three veils of the negative existence, and formulate within themselves the hidden ideas of the ten Sephiroth which have not yet been called into being.

Now the first veil is the Ain, a word consisting of three letters (as well in the Hebrew as in the English), which thus shadows forth the first three Sephiroth. The second veil is Ain Soph, a title which, in Hebrew, consists of six letters, and shadows forth the first six Sephiroth. The third veil is Ain Soph Aur, and in this there are (again in the Hebrew) nine letters, symbolising the first nine Sephiroth, but, as in the first two cases, their hidden ideas only.

But after reaching the number nine, further progress is impossible except by a return to the number one, or unity, for ten is but a repetition of unity considered as freshly derived from the negative. From this point of view the Ain Soph Aur may be regarded as not proceeding from a centre, inasmuch as it is centreless, but as concentrating a centre, which is the first of the manifested Sephiroth[1]; Kether, the Crown, which in this sense is the Malkuth,[2] or number ten, of the hidden ideas of the Sephiroth. And this is in part the meaning of the qabalistic maxim: "Kether is in Malkuth and Malkuth is in Kether." At the same time, however, seeing that the Ain is incomprehensible and incapable of definition, it is rather considered as depending back from Kether than as a quite separate consideration; for which reason the same titles and designations are applied equally to either, as for example "The Concealed of the Concealed," "The Ancient of the Ancient Ones," and so forth.

Now Kether, the first manifestation of the illimitable Light, contained the other nine, which were produced in succession, and among the whole ten Sephiroth, of which some are male and some are female, we find the development of the persons and attributes of God. For example, the *Lesser Holy Assembly* says:—

Come and behold. When the Most Holy Ancient One, the Concealed with all Concealments, desired to be formed forth, He conformed all things under

[1] This concentration or contraction became one of the fundamental ideas in the qabalism of Isaac Luria, and is called in the *Zohar* Tzimtzum.

[2] The Kingdom.

the form of Male and Female; and in such place wherein Male and Female are comprehended. For they could not permanently exist save in another aspect of the Male and the Female. And this Wisdom, embracing all things, when it goeth forth and shineth forth from the Most Holy Ancient One, shineth not save under the form of Male and Female. Chokmah Ab Binah AM: Chokmah is the Father and Binah is the Mother, and therein are Chokmah, Wisdom, and Binah, Understanding, counterbalanced together in most perfect equality of Male and Female; for were it not so, how would they subsist! This beginning is the Father of all things; the Father of all Fathers; and both are mutually bound together, and the one path shineth into the other—Chokmah, Wisdom, as the Father; Binah, Understanding, as the Mother. ...When They are associated together They generate and are expanded in truth. In the School of Rav Yeyeva the Elder it is thus taught: "What is Binah, the Mother of Understanding?" Truly when They are mutually associated together. Assuredly Yod impregnateth the letter Heh, and produceth a Son, and She Herself bringeth him forth. And therefore it is called BINH, Binah, as if (it were a transposition of) BN IH, Ben Yah, Son of YH (or I, Yod, H, Heh, and BN, Ben, the Son). But They are both found to be the perfection of all things when They are associated together and when this Son is in Them the Syntagma of all things findeth place. For in Their conformations are They found to be the perfection of all things—Father and Mother, Son and Daughter."

In the foregoing quotation the first allusion is to the emanation of the second and third Sephiroth, Chokmah and Binah, Wisdom and Understanding, who are termed the Father and Mother. To the former is attributed the first letter of Tetragrammaton (IHVH), namely Yod, while to the latter is attributed the second letter, Heh. United, these two are Elohim, that curious word formed from a feminine singular by the addition of a masculine plural termination, and from them is born the Son, the First Adam, to whom is attributed the third letter of the Holy Name, Vau or Vav. But mention is also made of the Daughter, to whom is referred the fourth letter, the final Heh, and She is the tenth Sephira, Malkuth, the Bride and Queen of Microprosopus.

Among the Sephiroth, that to which the Son or Adam is particularly referred is the sixth, Tiphareth, Beauty, but actually he is regarded as embracing the fourth, fifth, sixth, seventh, eighth and ninth Sephiroth, Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod, which are termed his members.

We must now revert to the phrase "equilibrium of balance," which was quoted earlier in this article, for the allusion is to the harmony which results from the analogy of opposites or contraries. The Sephiroth are represented diagrammatically as arranged in a series of triads, in each of which the term balance is applied to the two opposite natures, their equilibrium, the living synthesis of counterbalanced power, forming the third Sephira in each ternary. There

are three such trinities of Sephiroth, and in each is to be found a duad of opposite sexes and a uniting intelligence, which is the resultant, so that the masculine and feminine potencies may be regarded as the two scales of the balance, and the uniting Sephira as the beam which unites them. Thus, then, the term, "equilibrium of balance" may be taken as representing the triune, the Trinity in Unity, and the Unity is represented as the central point of the beam of the balance.

There is, however, a triple Trinity among the Sephiroth, namely that of the triads themselves, the upper, the middle and the lower. Of these the highest, or supernal, is represented by Kether, the Crown; the middle by Tiphareth, Beauty, the King, the Son and Adam; the lowest by Malkuth, the Kingdom, the Bride and Queen, Eve. And this is the greatest Trinity, whose earthly correlatives are the *primum mobile*, the sun and the moon, which ideas are at the root of so much alchemical and other symbolism.

Our diagram thus arranges the ten Sephiroth in three columns or Pillars, of which the right-hand, consisting of three masculine Sephiroth, the second, fourth and seventh, is called the Pillar of Mercy; the left-hand, which contains the three feminine Sephiroth, the third, fifth and eighth, is called the Pillar of Severity; while the middle is the Pillar of Mildness, composed of the first, sixth, ninth and tenth. This is the qabalistic Tree of Life, on which all things depend, between which and the Tree Yggdrasil of the Scandinavians there is considerable analogy.

Now as will appear later, the doctrine of the *Zohar* relating to the evolution of man is closely related to the teaching concerning his soul. This divides the soul into three principal parts, of which the highest is called Neshamah, corresponding to the Intelligible World, the second Ruach, the Spirit, corresponding to the Intellectual World; and the third Nephesh, the animal life and desires, corresponding to the material world.

Further than this, Neshamah itself is divided into three parts, for, as the highest part of the soul, it corresponds to the Supernal Triad, to which allusion has already been made.

In order to appreciate the significance of these divisions it is necessary to understand also the conformation of the sephirothic system in four worlds, for the different parts of the soul correspond most intimately thereto. These four worlds are called Atziluth, Briah, Yetzirah and Assiah, and are respectively Archetypal, or pure Deity, Creative, Formative and Material. The First Sephira comprises the first world, that of Atziluth; the next two that of Briah; and the last that of Assiah.

The Supernal Triad, therefore, being comprised of the first three Sephiroth, embraces the first two worlds, and the three divisions of Neshamah, which are called Yechidah, Chiah and Neshamah respectively, are referred, the first to At-

ziluth and the next two to Briah. The first of these conveys, therefore, the illimitable and transcendental idea of the Great and Incomprehensible One in the Soul. This is linked by Chiah, which suggests the idea of Essential Being, with Neshamah, and these two represent together Wisdom and Understanding, the higher governing and operative idea, and the aspiration towards the Ineffable in the soul, and further correspond, as we have already seen, with the Father and the Mother. Neshamah in turn links these with the Ruach, a word that means Breath or Spirit, and is here the Mind and Reasoning Power, that which possesses the knowledge of good and evil. It is to be noted carefully that this is the rational or discursive mind, and not the higher mind, which is represented by Neshamah.

Lastly, we have the Nephesh, which is that power in the soul which represents the passions and physical appetites. The *Zohar* (Part II, fol. 94b) tells us that at birth Man receives the Animal Soul (Nephesh) and, if he is worthy, the Ruach or Intellectual Spirit. Lastly, if he is still more worthy, Neshamah, the Soul emanating from the Celestial Throne (by which is meant the Briatic World).

E. J. LANGFORD GARSTIN

DANGERS OF MEDICAL POWER

The dangers to individual freedom represented by strengthening the power of the medical and public health interests are vividly brought out in a recent publication of the Citizens Medical Reference Bureau (1860 Broadway, Suite 1215, New York 23, N. Y.). In protesting against the proposed Government health insurance programme in the U. S. A. Mr. H. B. Anderson brings out the abuse of the Public Health Service's quarantine power, extended by Congress for use in time of actual emergency, as indicating its leaning towards a compulsory medical programme. The possibilities of "scare" campaigns against this or that ailment, and in favour of the accepted medical fetish of the hour, for actually inducing disease are also emphasised.

The Report objected to tries to minimise the compulsory factor, but those in certain categories who do not desire orthodox medical treatment would have to pay like the rest, as all in England must, and making health examinations the criterion of fitness for continued employment places a powerful weapon in the hands of medical orthodoxy. The practice of medicine being, as pointed out by Mr. Anderson, "still largely in the stage of experiment and discovery" and not a few fatalities lying at the door of rashly employed drugs, it is surely best to leave decisions as to treatment to those vitally concerned.

THE KEY OF PROGRESS

[India and her sister Dominion owe not a little to some of the English members of the I.C S. who put their heart into their work. One such is the former Commissioner for Rural Reconstruction in the Punjab, **Brigadier General Frank Lugard Brayne, M.C., C.S.I., C.I.E.,** who reformulates here the conviction, born of his long experience and expressed in our pages in June 1946 ("Women and Indian Villages") that "the way of progress is through the door of the home." Several of his books, of which the latest, *In Him Was Light,* written, he tells us, for Christians, has just appeared, have dealt with the Indian villages, in which the majority of people in the two Dominions dwell—*Socrates in an Indian Village, Better Villages, The Remaking of Village India.* In spite, however, of the popularity of these works, the conviction grows slowly that the key to the prosperity of India is the village and the key to the prosperity of the village is the home. Mr. Brayne's succinct analysis of village problems is as unexceptionable as the great majority of his prescriptions, though we hold no brief for patent insecticides and nostrums or for the dangerous inoculation fad. India's poverty cannot be urged for neglecting the reforms that he suggests. They will cost little and will pay tremendous dividends. The health and happiness of millions, national prosperity and world peace, one flowing from the other; are these not worth the necessary effort following the right approach?—ED.]

After half a lifetime spent in trying to raise the standard of living in the villages of Northern India several things stand out very clearly in my mind and I believe they stand out in every country where by reason of climate, poverty, erosion, malaria, hookworm and other causes, development has lagged behind.

(1) The immense possibilities of a better livelihood, better health, and greater happiness.

(2) The intense resistance offered by custom, ignorance, apathy and conservatism to all the reformer's efforts.

(3) Increases in wealth produced by irrigation, improved seed and other improvements do not of themselves bring any real change in the essential standards of the home.

Let me say a bit more about each of these points. As for the first, an agricultural scientist, Sir Albert Howard, who made his career in India, has said that if only the people would do the simple things that Government recommended they could treble the out-turn of the soil. A similar claim could be made for the village industries and for health. The return from industries could be trebled and disease and ill-health could be divided by three.

Perhaps the biggest cause of poverty and poor production is erosion and that, in the conditions of Northern India, can be both prevented and cured. Rain comes

in slabs, when it comes at all, and the arable fields must be protected by levelling and embanking, while the pastures can only be saved by the stopping of all grazing. Livestock must be fed with fodder crops and with grass cut and carried from the grazing grounds. The people thoroughly understand this and the best of them are doing it on an increasing scale. Soil conservation produces water as well as soil and so will materially help every plan to increase irrigation, from village wells and tiny bunds to the largest barrage and hydro-electric installation.

Manure pits have a magical effect on both health and crops. From every drinking well and from many places of worship and private houses a black ooze of waste water trickles away to produce filth, insects, discomfort and disease. Put that water into a brick or concrete drain and run it away to the nearest open space and grow vegetables and fruit, and there, for no cost at all, are the protective foods for many millions of people !

Many crop pests can be controlled by such simple means as washing seed-grain, light-traps or cutting out and burning old stalks.

Selective breeding of livestock, milk recording, ensilage, the quarantining of freshly acquired animals, are neither difficult nor expensive.

Better seed, better implements, better methods, new kinds of crops will all add their share. Better health and the co-operative system will again improve production whether of crops or goods.

Health is just as easy. Manure pits, drains, latrines, mosquito nets—D. D. T. Gammexane and Paludrine—ventilators, chimneys, the roofing in and improving of the drinking wells, vaccination and inoculation, cost little but effort and organisation and would bring joy and health never before tasted in the villages.

Coming to the second point, the resistance of the people, better health and better livelihood demand more work, much self-discipline and co-operation, much saving and scraping and self-denial and the preferring of future security to present extravagance. Unfortunately, all these things in the eyes of the villager mean a lowering, not a raising, of his standard of living ! His ambition is leisure and extravagant expenditure—"Eat, drink and be merry, for tomorrow we die," is the mentality induced by centuries of slavery to the caprice of climate and the ravages of pests and disease.

Again, hunger, debt and ill-health are no incentives to hard work. They are the very reverse. They produce the very apathy we are fighting. The fact remains that the people are quite content to remain as they are and that nothing anyone can say or do will change their attitude of obstinate resistance to the improvements suggested.

In the third feature of village life perhaps lies the answer to the second. The home has stood still in spite of

all efforts at reform and in spite of such increases in wealth in some places as would support as high a standard of living as could be found among any peasantry in the world. The fact is that the improvement of the home has never entered into the reformer's plans. Every effort has been devoted to increasing production and controlling the big diseases, cholera, plague, and so on. All plans have been for the men and to them alone has the appeal been made. The standard of living, however, is the standard of the home and that means the standard of the women who keep the home. And yet there are no plans for the home! Half the population is female and there is nothing for them! Can this be the cause of the general failure to arouse the enthusiasm of the villagers for a programme of uplift and betterment?

Instead of planning from the top downwards—and never reaching the home—suppose we start from the home and from the woman that keeps the home and plan upwards. How can the home be improved? How can life be made easier for the woman who keeps the home? Can her drudgery and her suffering and the suffering of her children be relieved? Can the squalor of village life be removed and some comfort and grace be brought to the village home? Of course all this can be done! The home and the village can be cleaned and tidied and brightened till they are as good as any other home and village on earth, and at very little expense indeed. Ventilators, windows, drains, manure-pits, latrines, flowers, chimneys, better cooking grates, hay-boxes, chaff-cutters, flour-mills, properly constructed wells, cost little or nothing but knowledge and effort. The housewife can be taught sewing, knitting, making and mending clothes, food values, cooking, child-welfare, and many other things that will turn her home into a paradise.

Will the housewife accept these new things or will she be as resistant as her menfolk? No one can say for certain, as no large-scale attempt has ever been made to enlist the village women for the uplift campaign. Indeed, many of the first essentials of a comfortable village-home have not yet been designed, much less brought to the housewives in every village.

The women work hard, are house-proud, clean and tidy. The protection and welfare of her home and children is the strongest instinct of the mother. At present, however, the village women are even more bound by custom and superstition than their menfolk. And their ignorance is greater. They have far fewer sources of knowledge than the men have. Very few go to school and none join the Army or go away from home to work; hardly one in a hundred is literate. *But no one who has ever attempted to teach the women how to make their homes brighter has any doubt of the answer to the question.*

What the women lack is knowledge. Bring them enlightenment,

show them what can be done to help them with the task of running homes and bringing up children, design all the necessities and amenities of a good village home and there will not be much more complaint of apathy. Has any lady ever brought out her knitting in a village without having an enthusiastic crowd of learners round her in five minutes?

In all countries the women are the custodians of custom and tradition and as long as they are all kept ignorant they will resist all change and their menfolk will be fortified in their opposition to all improvement. Give the women the knowledge that improvement is possible and they will be the strongest allies of the reformer and the men will no longer be able to refuse to do the work necessary to provide the things that are required for the raising of the standard of the home.

There is another very practical reason for seeking the aid of the women. We have been warned that we must double our food supply in the next twenty-five years or starve. The farmer, however, is not the only person whose efforts are required to increase the production of food. If the farmer and the craftsman are to work hard and well they must have a balanced diet and well-cooked meals and they must be properly looked after and kept in good heart. This is women's work. At present far too much food is wasted by bad storing and unskilled handling and cooking in the homes of the people. This, too, is women's work. The trained skill of the housewife, therefore, has a very big part to play in the drive for more food.

The way of progress is through the door of the home. The key will not turn easily in the lock; the hinges are rusty and the door is grown over with the ivy of custom and superstition; but there is no way round and until that door is opened we shall neither solve the world's food problem nor raise the standard of living.

F. L. Brayne

THE CHALLENGE OF OUR TIME

Seeing as inevitable the general tendency of the Marxian revolution, involving great social and other changes, Mr. H. J. Blackham, writing in *The Free Mind* for February on "The Challenge of Our Time," contrasts the confidence of the scientists in their ability to bring about a new material, moral and spiritual environment, by the solution primarily of the world's economic problems, with the preoccupation of the humanists with safeguards and preventives. The humanists rightly dread the threatened "resort to instruments of violence and propaganda for large-scale coercion and conditioning," which Mr. Blackham considers inevitable unless the spontaneous, conscious and creative character of the movement is confirmed and reinforced. But that is the very task which the humanists should be discharging to meet "the challenge of our time."

THE POLARIZATION OF SOCIETY

[**Baron Umar von Ehrenfels** writes here upon a fundamental problem with which his research has well qualified him to deal. The Viennese anthropologist makes out a strong case for the matriarchal organisation of society, traces of which survive to this day in South-west India. Dr. von Ehrenfels is the author of several studies in this field, of which his *Mother-right in India and Islam* (*Al-'Urwa*), appeared in 1947.—ED.]

The necessity of an equilibrium between male and female has been stressed by all the sacred books of mankind, from the early teachings of Wisdom in China, where the Yin and the Yan are said to be the two basic principles of life, to the *Qur'ân*, where the male and the female as such are said to constitute the mutually interdependent elements out of which all that exists has been made. Modern science restates this assertion, from the discoveries of biology to those of nuclear physics. The former found that no higher development in the biological sphere has taken place without sexual co-operation, and the latter that even seemingly static matter is polarized in equally important, moving elements. The psychology of the Unconscious—another source of modern speculation—asserts the same principle for the working of the human mind, as such, by tracing most of its disorders to a disequilibrium in the sex-determined part of the psychological process.

The importance of the sex-determined equilibrium in the social structure can under these circumstances hardly be overlooked. All modern trends stress the necessity of such an equilibrium, though it is generally aimed at in the form of mechanical equality for basically unequal partners: women and men. Mechanical equality among unequal partners, however, does not make for functional equality or for justice. There would not be much wisdom in giving "equal rights" for competition in, say, skating, to a group of average Indonesian and Dutch children. Any conclusions, drawn from the result of such a competition would only serve to illustrate its futility. It is the same with men and women. Individual men and women *are* different. As far as bodily muscle-strength, psychological inclination to power-policy, or sex-patriotism go, individual women are on the whole weaker than men. I do not imply that the female principle as such, the female element in social life, is necessarily weaker, though in our present environment it appears to be so. Equal rights and duties for women and men in physical and political activities still mean therefore injustice to women and hence disharmony of the social organization, though injustice of a lesser degree than that based on better treatment for the stronger partner—the principle of undiluted

patriarchal society.

It is unavoidable to anticipate part of the following discussion by hinting at the possible way of female self-assertion in social organization through the innate qualities of womanhood. Women, not men, give life and women are as a rule stronger in love than are men. Any social organization which takes account of these facts would necessarily follow the matrilineal—and matrilocal—rather than the patriarchal social organization. Children would primarily follow their mothers' family, clan, and property line, and girls would at marriage stay with their mothers, rather than shift into their husbands' houses, or else become the centre round which a new household is built up. A social system of this kind would, if giving otherwise equal rights to individual male and female members, make up for certain handicaps under which women are suffering, thereby assigning an equal share of influence to the female side of the social organism.

There is no region in the world where traces of such a system are absolutely absent. Matrilineal and matrilocal social organizations of high antiquity have survived in many parts of the world up to the present day and characterize some of the most successful and progressive communities in this country.

It is surprising that no attempt has so far been made to study the potentialities of this type of society in relation to our problems. Nobody doubts the law of polarization, or even its applicability to human affairs. Here we find a method of polarization, affecting the most glaring disproportions of our times,—and yet the utility of the matrilineal principle in modern life has not even been discussed. The reason is neither physical inability nor lack of systematic research methods, but—psychological prejudice.

Matriarchy was, and partly still is, considered to be something primitive among laymen, outside the pale of anthropological studies; matrilineal society is still held to be a survival of barbarity and savagery and nobody wants to have anything to do with that. How has this attitude come to be and how could it continue to determine public opinion in spite of many scientific assertions of its inconsistency?

First attempts at systematic research in sociology and anthropology were made in the Victorian Age. European and, later, American and Indian scholars of this age lived in a not yet shaken world of patriarchal prejudices. They were imbued with the patriarchal spirit and the firm belief in biological evolution from the lower to the higher. Human egocentrism made them quite naturally believe that they were themselves the "highest" forms of life, the crown of creation, and that everything human that was different from them, was of necessity, "low" and "primitive." It was the time

when McLennan,[1] Spencer and Lubbock in England or Lewis Morgan[2] in America proclaimed belief in a succession of gradually "higher" forms of society, of which Morgan evolved a whole system of "savagery," "barbarism," half and full civilization. Even so sympathetic a student of matriarchy as the Swiss jurist J. J. Bachofen[3] based his standard work on the problem on the assumption of the primitiveness of the matrilineal society. This fundamental error both ethnographic and archæological discoveries exposed during the last forty or fifty years. But the double prejudice against matriarchy as (*a*) a primitive and (*b*) an alien, almost "immoral" institution lingers still in the minds of the masses and even in those of many an educated, old-fashioned person, or semi-learned scholar. This prejudice, combined with the queer human antagonism against everything that is different from one's own habits and customs —not any rational deliberation—is the main argument against matriarchy as a possibility in modern social life. It can only be removed by scientific analysis of the history and functioning of matrilineal social organizations.

Ethnographic research in all parts of the world during the last half century has disproved matriarchy's being a primitive institution. A great number of truly primitive people have been found in cultural backwaters, but their social organization has not been found to be matrilineal. The truly primitive tribes who live on mere food-gathering, without knowledge of agriculture or cattle-breeding or any other planned system of food-production, are unaware of the principle of inheritance of either property or family and clan association and thus have a bilateral system in which men and women are more or less equal partners.[4] The theory of primitive man's ignorance of a connection between sex-relation and conception,—another supposed source of matriarchy —was equally disproved by a series of detailed ethnographic researches among various matrilineally organized peoples, as was that of the supposed primitive "promiscuity" or "group-marriage" for which no proof could be found among truly primitive peoples.

The evolution of matrilineal society can best be explained through the economic development from mere food-gathering to agricultural food-production which, according to a wealth of gathered data, appears to have been first achieved by women. Women as the first tillers of the ground and constructors of stable houses grew quite naturally into the position of owners of both and thus became the centres of resident fami-

[1] *Studies in Ancient History*. London, 1886.

[2] *Ancient Society*. 1877.

[3] *Das Mutter-recht*. Basle, 1897.

[4] A summary of the wide scope of literature on this subject can be found in Schmidt-Koppers's *The Culture-Historical Method of Ethnology*. New York, 1940.

lies with separate family or clan names which came to be considered as ideological property. This stage of a higher village civilization, roughly corresponding to the Neolithic Age in the Near East, was very far from primitive and developed the highly advanced city civilizations in the Chalcolithic and subsequent periods in the wide belt from Eastern China to the Western Mediterranean and even the Atlantic coasts of Europe, comprising as their centre, India, Egypt and Southern Arabia.[1]

The technological, artistic and religious refinement of these civilizations had already been stressed[2] before the discoveries of the pre-Aryan and in all probability Dravidian-languages-speaking Indus Civilization revolutionized the modern outlook on the early history and pre-history of India.[3] After these discoveries, the position of the matrilineal civilizations within the cultural development of known mankind had to be raised considerably.[4] It can now not be doubted that the nomadic herdsmen who, as conquerors, invaded on horseback India and the plains of China, the Near East and Southern Europe must have been in more than one respect less civilized than their matrilineally organized opponents. Not higher culture, but their stronger army and their possession of tamed horses made them and their patriarchal organization triumph ultimately over the more refined civilization of the indigenous agriculturists. A blend of conceptions, techniques and œcological methods has been achieved in most walks of life, without too much of friction or hardship to either of the two systems concerned.

In this point only a compromise could not be achieved—matrilineal or patrilineal organization. Either property and family name were inherited in the female or in the male line; either women or men were to be centres of family and property relationship and thus the more important members of society. The conquerors were not prepared to yield on that point and the age-old traditions of the conquered opposed the new arrangement the more fiercely, the more highly the position and tradition of womanhood had previously been developed, as in Ancient India.

I have tried elsewhere to show that those peculiar and not easily explainable social laws by which Indian sociology has been characterized during the last two thousand or two thousand five hundred years, have been the result of the deliberate or unconscious but at any rate successful attempt to break the position

[1] U. R. Ehrenfels: *Mother-right in India and Islam* (*Al-'Urwa*). Bombay, 1947.

[2] P. T. Srinivasa Iyengar: *The History of the Tamils*. Madras, 1929;
T. K. Krishna Menon: *Dravidian Culture and Its Diffusion*. Ernakulam, 1937.

[3] Sir John Marshall: *Mohenjo-Daro and the Indus Civilization*. London, 1931;
K. N. Dikshit: *The Prehistoric Civilization of the Indus Valley*. Madras, 1939.

[4] U. R. Ehrenfels: *Mother-right in India*, Oxford University Press, 1941, and *'Ilm-ul-Aqâm*, Delhi, 1942 (2 vols.); K. Mannen: *Kerala Culture*. Trivandrum, 1942.

and influence of womanhood.[1] These institutions are child-marriage, hypergamy, disregard of the widow to the point of ceremonial burning, disregard of a girl's personal wishes in all questions of marriage, divorce, remarriage and inheritance and the virtual exclusion of women from religious, and most other cultural, activities in which she had such a high position, before and even some time after the invasion of India by Central-Asiatic nomads.

These social restrictions in religious garb resulted in practical paralysis of the female share in social life and yet were not able to destroy the inherent qualities of Indian womanhood altogether. The surprising upsurge of modern Indian womanhood proves that.

Wide research among a number of matrilineal societies and their past history have proved one paramount fact. Whilst men oppress women in patriarchal society and lower their social position to that of legal and practical slaves, any similar treatment of men in matrilineal society has not been found to exist anywhere. The tale of the Amazons has been found to be a poetic myth, not based on actual facts, though doubtless referring to matrilineal civilizations in the early history of the areas concerned. Men's clubs and men's societies of all kinds, on the other hand, are a reality amply testified to by ethnographic field-research the world over.

In this simple fact of greater justice, harmony and generally a love-inspired attitude among matrilineal societies lies their power, as compared to the martial patriarchal system. This is not a power which can be victorious if it comes to actual rivalry or warfare between the two orders. In that case, the male principle will always be the stronger. It has actually overpowered the more highly developed matrilineal city-civilizations not only in India but, by now, the world over. The great potentialities of the matrilineal principle lie not in such victories but in the elimination of rivalry. The male spirit evolved such a degree of competitiveness that the continuation of this line of competition means utter self-destruction. The matrilineal principle of fostering rather than destroying, of loving rather than hating, appears to be the one possible solution of an otherwise insoluble situation.

But is there a real chance for this principle to be translated into actual legal and social arrangements? Not only the joint-family system but all family forms are undergoing changes. As an example we may take the modern British arrangement according to which the father's name is no more to be mentioned in any child's birth certificate with a view to avoiding a legal handicap for children of unmarried mothers. This may well prove to be the first step towards a purposely matrilineal organization

[1] See *Mother-right in India, op.cit.*, Chapters on Child-Marriage, Hypergamy and the Position of the Widow.

of society.

The matrilineal arrangement does not mean—and cannot mean—mathematical equality of such unequal entities as individual men and women. It gives, on the other hand, certain preferential rights to mothers and daughters, as compared to fathers and sons, thus equalizing the existing disparity of the sexes on a plane where women suffer, and offer, more than men. The result is polarization or rather an equality of principles where equality between individuals is an impossibility.

Though the way to such a change and its immediate effects do not appear to be revolutionary or even spectacular, its indirect effects on all aspects of life could hardly be overestimated. The masculine attitude makes men, as well as women, competitive and prone to thinking in terms of big numbers rather than of living values. A change is likely to cause basic revaluations on such vast topics as sex, nationhood and utilization of material possessions. Though it is likely that monogamous happiness would increase in a matrilineally organized society, it is also probable that pre-marital freedom of both sexes and occasional agreed polyandrous or polygamous forms of legal marriage would not be penalized as crimes but rather regretted as daring, usually not very successful, experiments of individuals with psychological difficulties of their own who deserve help rather than a punishment that only aggravates their position. The vast and generally much underestimated problems of the double moral standard and of prostitution are likely to find here their first *real* solution, beyond a mere make-believe of enforced police-rules. Nationhood—a group of uncompromising individuals, bound together by the determination to get the better of any other similar group, through either greater numbers or better batallions, stands the first chance in modern history to get dissolved in an association of co-operative members within a circle of common interests. The arrangements regarding the utilization of material possessions, again, are likely to undergo a radical change in matrilineal society, mainly because of differences in the female attitude to the problem. We are at present battling against (*a*) under-production of essential goods in a too rapidly increasing population and (*b*) faulty distribution. A matrilineal society would hardly try to maintain the present rate of geometrical progression in population. The second problem, that of distribution, is one not only of social justice, probably in better hands in a matrilineal society, but also of utilization of given resources. It has been estimated that the cultivable land used for cotton instead of food production, the labour, machinery and capital used for producing unnecessary cloth, instead of increased food and housing amenities, would suffice to make up 75% of the basic food deficit in India. This truly gigantic mismanagement is due to nothing but

patriarchal prejudice against the half-nakedness which had been civilized and "decent" enough for nations and individuals of the standard of a Lord Krishna, Lord Buddha, Pythagoras, Plato or Muhammad, the Pharaohs, Asoka or the early Islamic Arabs. The Northern prejudice of all-covering clothes as signs of "civilization" in a tropical country, costs millions of half and fully starved lives, every year. A matrilineal society is not likely to perpetuate such a situation, however strongly individual woman under a patriarchal system may feel about that point.

These few hints at possible illustrations of matriarchal potentialities are certainly not meant to be anything in the way of established data,—and yet may serve, it is hoped, to fertilize thinking about the future of a truly polarized society.

U. R. EHRENFELS

HISTORY WARNS MODERN MAN

Under this caption the March *World Review* publishes an article based on Gretta Palmer's interview with the international historian, Arnold J. Toynbee. The stakes are higher today, he declares, but man has held as bad hands in previous centuries. We are travelling the same road that men have travelled in donkey-carts and on foot. The road has not changed, nor have the rules of the road, though breaking those rules with our high-speed cars may today bring about a far greater disaster. A lesson that runs through history, Mr. Toynbee warns, is that "nothing fails like worldly success.... A little success may paralyse our search for something better."

> The civilisation that solves its problems and rests on its oars has a sad future if it does not respond to the next challenge with a different answer.

He deplores the modern idolatry of machinery, of the State and of science. Science, being amoral, cannot answer our present problems, which are moral ones, as he declares the great decisions of history always are.

> You cannot escape the moral choice: It lies in wait at the end of every path. For each new instrument we conquer intensifies the effects of our virtues and our vices. Every new scientific achievement offers a further test of our spiritual powers.

Mr. Toynbee cites instance after instance to prove his thesis of the dangers of success and of relying on the worn-out solutions, of which modern reliance on material progress to help form a united world is one example. He is convinced from his study of twenty-one civilisations that "History never 'happens.'" Men bring it about by their free decisions. And the solution of the problem of world unity

> demands a *spiritual* change in modern man. ...Each of us has to do the job himself. That is a disconcerting prospect, but it is by a spiritual rebirth that every great civilisation has reached maturity.

PRINCIPLES COMMON TO ISLAM AND OTHER RELIGIONS

[This thoughtful and open-minded study is by **Edward J. Jurji,** who is Associate Professor of Islamics and Comparative Religion in Princeton Theological Seminary, U.S.A. He edited *The Great Religions of the Modern World,* reviewed in our pages in November 1947. The article supports our own conviction that it is by studying the various great religions, comparing them dispassionately and with an unbiased mind and especially by finding out their various points of agreement, that men can hope to arrive at the common truth which lies at the core of each.—ED.]

In considering some of the principles which unite Islam with other faiths, one must begin by asking several relevant questions. In the first place, what is the essence of religion? For, unless we reach a measure of agreement on this crucial issue, our discussion cannot amount to much. Furthermore, what constitutes the pattern—religious, cultural and political—of Islam? What—in contradistinction—are the patterns of other faiths, especially those with which Moslems have contact? And, finally, on the strength of the evidence thus produced, what credible picture of religious common ground is there?

The thirteenth-century mystic of Iran and Turkey—Rumi—gave an interpretation of religion. Through the 26,000 couplets of the *Masnavi,* his major work, he offered his readers " the roots of the roots of the roots of religion." His interpretation of religion was of the mystical variety. Couched in simple language and embellished with pungent anecdotes, it gave expression to ideas such as these: The world and all creatures are part of God—the Love-Divine, the Supreme Soul—and owe to Him their very existence; the streams of life pour their waters into the endless ocean of the Supreme Soul; and man must ever polish the mirror of his heart and wipe away the stains of self that blur the perfect image within.

In all religion, some mystical element is encountered. Yet any one will agree that not all religion is mysticism. There is another approach to religious essence, an approach which draws a line of demarcation between the symbol and the core. The core is hidden, potential, infinite; the symbol is concrete, finite, empirical. But it is no more true to uphold the validity of the core apart from the symbol than it is to speak of the stars apart from the firmament. And if *homo sapiens* cannot exist when body and soul are put asunder, neither can religion when its harmony of core and symbol is disrupted.

Rival theologies seized upon this

harmony between core and symbol, translated it to suit their designs and shaped it into dogmatic systems. The intimate relation between theology and ethics being what it is, morality, manners and ethical codes were consecrated in diverse conflicting ways. In the upshot, contending systems of religious thought began to vie with each other for leadership. The unity of religion was sacrificed on the altar of ignorance and darkness. Men were ready to kill or be killed on the sheer pretext of religious truth. But the old harmony between core and symbol is fundamentally one. And all true believers feel the urge to seek it.

Will they find it ? The answer proposed by many is a categorical No. Nothing, they insist, will deliver religion from the clutches of theology and the festering sores of fanaticism. With a little common-sense, however, and perhaps a new frame of mind, a different conclusion may be reached. Underneath all religious persuasions is a single unifying factor—the belief in the existence of a spiritual economy which possesses integrity and which finds response in the loftiest ideals and noblest behaviour of the race. Transcending this belief, in its manifold manifestations, is the idea of the holy. It is inherent in the genius of all religions. It comes to light in that tremendous, though relatively untapped, reservoir of goodwill which exists among us despite all our errors and sins of hatred. This is the essence of religion which is a reality challenging the melancholy strife and defections of the moment.

The Islamic temper and the *Koranic* spirit, enlivened by the reverence which all good Moslems hold for the Prophet, create a religious atmosphere which is widely recognised. A pattern of life and thought—unlike anything else of its kind—is thus created. At the very heart of this pattern stand out the two affirmations regarding God and the hereafter. The centrality of God is a truly majestic theme. "Allah is great," greater, that is, than anything man can conceive. Coupled with belief in the sovereignty and lordship of God, is the equally impressive doctrine of the hereafter. On this subject Islam leaves no doubt. The grave does not end all. Human personality goes on. There will be a Day of Reckoning. Man's labour is not in vain. The righteous God will bring every soul to its just reward, the wicked to punishment and the upright to bliss.

Despite its emphasis on the shape of things to come and its concrete portrayal of immortality, Islam never surrendered itself to a complete other-worldliness. A definite this-worldly character attaches to its historic rôle and teaching. Muhammad, the prophet, seer and preacher, was also a business man, an administrator, and a statesman. And in keeping with his precept, whether in war or in peace, his spiritual posterity did not accept a back seat. They

were, and still are, citizens of the world. In empire building, statecraft, social-mindedness and every mundane concern, Islam refuses to be counted out.

The Book and God's divine purpose guided Islamic action from the beginning. No exposition of Islam would be sound that left out the rôle of the *Koran* in the making of Islamic history. While acknowledging other prophets of the Biblical tradition, and Jesus, Islam found in the Book the only genuine, forthright revelation. As such it is the uncreated Word of God, existing from eternity to eternity. It is a guidance to mankind and the purpose of God is made known through the holy "leaves" for the betterment of man and society. For as the potter moulds his clay so Allah, the arbiter of ends, moulds men and history.

The founders of Islam—Muhammad, Omar, Ali—were followed by a host of exegetes, historians, theologians and philosophers who gave body and meaning to the original teachings of the faith. In due course, the simple faith was developed into a vast international organisation. Ideas and political institutions have come and gone but the Islamic world brotherhood remains.

Within the last century, a powerful wave of enlightenment overtook the Moslem peoples, especially those of India and the Near East. New movements, puritanical and liberal, made their appearance. In general, the democratic ideal found hospitable ground in Islamic circles. But the quickly awakening Moslem mind soon detected the disparity between the medieval interpretation of Islamic brotherhood and modern standards of democracy. Among the presuppositions of democracy were the separation between church and state; the understanding of religion as a matter of free individual choice subject only to the beckonings of conscience; the acceptance of civil liberties as the natural rights of all members of society regardless of creed, race and social status.

The Islam with which we are concerned does not find itself in a vacuum. Surrounding it are several potent religious patterns. Of these, space permits even the bare mention of only two, Hinduism and Christianity.

A mighty, regional faith, Hinduism is identified with the indigenous culture of India. Instead of the definitive, creedal affirmations of Islam, here we find an ethos which relies upon intuition and matures in an empirical climate. In a manner faintly reminiscent of Judaism, Hinduism welcomes speculative variations. Together with its daughter Buddhism, it is a religion of enlightenment, with a reflective genius, a magnificent expression of man's ethical and philosophical faculties.

Held to be revealed in the Vedas, the foundations of Hindu truth come to a focus in the Upanishads and the *Bhagavad Gita*. Based on the Upanishads, Vedanta wisdom, as it was systematised by Shankara, offers an embodiment of Hinduism and a

crystallisation of Vedic thought. On the subject of God, the Vedic thinkers had this to say: "Men call him Indra, Mitra, Varuna, Agni; sages name variously him who is but one."

With its classic manifestation in the caste system and the doctrine of re-embodiment, Hinduism felt the impact of religious movements originating within and without its borders. The Dravidians transformed Hinduism into a polytheistic faith; Jainism and Buddhism gave it a reformed structure. The Islamic assault produced such synthesists as Ramananda, Caitanya, Kabir, and Nanak. Contact with Christianity and the West brought forth the Brahmo-Samaj and the Arya-Samaj. Through all these vicissitudes Hinduism persisted and its towering modern champions, such as Radhakrishnan, Tagore and Gandhi, represent a faith that refuses to die.

Then there is Christianity, the religion of mediated love: the love of God for man mediated through Jesus. With Islam, this faith has had a long and bitter contest. This contest assumes major significance in the annals of religion since both faiths make a forceful bid for universality. It is accentuated by the fact that both Islam and Christianity are rooted in a common Semitic soil and draw upon the same Biblical tradition. Both are profoundly concerned with man as the object of divine mercy: but sharply drawn issues heighten their age-old conflict.

One of these issues relates to the meaning of revelation. To the Moslem, the *Koran* is the uncreated Word of God, to which Muhammad —the unlettered Prophet—could add nothing and for which he was in no way responsible. To the Christian, on the other hand, revelation does not rest upon a mechanical theory. The human partnership with God is never precluded. The Old Testament prophets—Isaiah, Jeremiah, Ezekiel and the others—as well as all Biblical writers, were fully commissioned to share in the transmission of revealed truth.

Another issue is also of the essence. Christianity enters the world with two prodigious affirmations, namely, that of man's depravity and sinful brokenness and that of God's offer of emancipation. It teaches that in the Incarnation, God gave Himself for the redemption of man. It insists on personal religion, accepted in faith and experienced in a programme of spiritual liberation. In the doctrine of the Trinity, God reveals Himself as sovereign Lord and Father, as loving and crucified and risen Son, and as dynamic and sustaining Spirit —one God. No tritheism this, in the belief of the Christian, but the articulate nature of Divine Purpose whereby God takes steps to shine through history.

Although these three great religions of the modern world—Islam, Hinduism and Christianity—are separated by immense barriers, there are among them a number of unmistakable similarities. In fact, there are movements in the cultural and

religious spheres which are aiming today at the discovery of a common denominator for all religions. Considerable progress along this line has been made in the philosophical and theological areas. Islam itself has contributed something in this direction. Meanwhile the rank and file of adherents of every faith cling tenaciously to their inherited systems and exaggerated insularity. The fact seems to be that no congress of world faiths, or any other co-ordinating agency, can more than scratch the surface in this field until the masses of every religion shall have been inspired with a new vision.

The masses of Islam, Hinduism and Christianity, and every other living faith, are in no mood to liquidate their patrimonies of beliefs and practices in favor of a colourless, untested universalism. It follows, therefore, that any search for inter-faith understanding must begin with a guarantee of the unalienable right of religious people everywhere to expound, practise, and propagate the finest elements in their several faiths.

Along with this regard for religious variation, goes another presupposition. It is the right of religious people everywhere to liberty and freedom of conscience. This must be both in theory and practice, on a person-by-person basis, so that men and women will obey only the voice of conscience. These two tenets, properly interpreted and popularised through education, will afford a broad base of common operation.

Education of this kind will bring together Moslem and non-Moslem. Even while each person pursues his own spiritual course, the field of co-operation can be literally unlimited. Under the banner of human solidarity, work for the betterment of the community will ultimately end in work for the cause of human survival. And in our atomic age, this is no mere luxury; it has ceased to be an academic exercise. It is an essential job which needs to be done by all who are concerned with the destiny of man.

EDWARD J. JURJI

MY CREED

I believe that the ability to love comes from the Holy Spirit of God: I believe that love personally expressed for another human being is the Incarnation of God. There is no other Trinity; no other eternal value in the universe. I believe that cruelty is the only sin. I smile at all else that religion may call transgression. Where there is love in any thought, any act, that love makes the thought and action beautiful; where there is cruelty, the most inflexible morality is but the torment of hell. And there is always latent or active cruelty where there is no love. I believe that love can accept nothing but itself; it will suffer "none other gods." So to cruelty love will be stern, and seem at times to deny itself. Until the cruel repent; then, love will never fail to speak the word of absolution. I believe that in the lofty purposes love has to accomplish, God and Man are one.

ERNEST V. HAYES

DEMOCRACY OVERBALANCED

[Genuine democracy has a great contribution to make to the development of human character, which Governments exist largely to promote. There is, however, a danger, as **Miss Elizabeth Cross** brings out here, not only of over-regimentation in the attempt to bring about the greatest good of the greatest number, but also of the sacrifice of values to the will-o'-the-wisp of equality.—ED.]

In one of James Thurber's tales there is a bear who frightens his family by his rowdy behaviour when drunk. This bear reforms and takes up physical culture and continues to frighten his family by his rowdiness when practising exercises with other physical-culture maniacs. The moral of which, he points out, is that it's no use being so upright that you fall over backwards, or words to that effect. All of which rambling is merely to help suggest that most of us are in danger of falling over backwards, chiefly through our addiction to certain civic virtues.

This addiction to virtues has long been recognised as a dangerous habit. Rochefoucauld once remarked that most of our virtues were but disguised vices, and the gloomier modern psychologists would bear him out, with the addition of dismal mutters concerning " compensation " and so on. Bertrand Russell philosophised briefly on public spirit by calling it a polite name for spite! It must be admitted that many of our societies for the protection or the suppression of this and that seem much in line with the old tale of a Mother saying " Go and find out what Jimmy is doing and tell him to stop it! "

We are overbalanced in many details of our lives, but it seems to me that our chief trouble is that, in our pursuit of democracy, equality and all that, we have practically thrown the baby out with the bath water. In a great many practical matters the great mass of our people are better off, but in an almost entirely genuine effort to enforce more hygienic ways of living we have defeated our own ends. I am no advocate for the " good old days "... in many ways they were far more miserable, fear-ridden and oppressive than our own times, but in certain aspects and results they were better.

We applaud modern hygiene, medical services and so on, looking back on days of superstition, ignorance and suffering. But we forget that in those bad times a non-industrial community had access to purer, non-adulterated food and so needed less medical attention. We forget too that the rough justice of biological selection was at work; the unfit, either physically or mentally, had no encouragement to live or breed. Today we save every life we can with admirable impartiality, the fit and well overworking themselves to tend the sickly and chronically unfit.

There is every reason, both biological and humane, to take care of the sick and the injured, if these have any reasonable chance of recovery and of leading full and useful lives, but now and then the social worker begins to wonder at the civilisation that seems to exalt and cherish the sick at the expense of the healthy.

With our new spate of rules and regulations designed to safeguard the harmless and humble from exploitation, or to promote public welfare, we have many more opportunities for falling over backwards. Take the small example of the issuing of licences for parking holiday caravans. Once upon a time any farmer would allow a few people to put a caravan in his fields for the summer. The holiday makers fetched their water from his pump or well, and no one seemed any the worse for it. Today the farmer must have a licence to permit caravans to park, and there must be water available within so many yards. It doesn't matter whether you are perfectly happy and capable of carrying your bucket of water for a couple of fields, a kindly Government won't let you! Now there is the usual argument that camping has increased and that great numbers of caravans without sufficient water may constitute a danger to public health. All well and good, and reasonable enough, but that little matter could be dealt with under existing laws by the local Medical Officer of Health, and the solitary caravanner might still be allowed to carry his bucket.

It may be, however, that in our aiming for equality, our destruction of the upper middle class and their old life which was based on the larger home, served by domestics, has been our most far-reaching mistake. Once almost every village girl entered domestic service and learnt, often very happily, how a home should be run. (For those interested in the details there is an admirable account in Flora Thompson's country classic *Lark Rise to Candleford*. Even today there are a few remote country places where it is still the custom for girls to work for their better-off neighbours, or for the young wives to go and give so many hours' help a week, and so enter different homes and view a different way of living. It may be granted that many nineteenth-century well-to-do homes were inhabited by idle women and some by silly ones, but the vast majority were very different. The housewives led busy, cultured lives, caring for their homes, husbands and children, taking an interest in their neighbours, in art, education and many crafts. Their domestic servants were cared for in much the same way as their own children. They led ordered lives, and learnt a great many different techniques.

After working in such households and getting a good grasp of cooking, preserving, housework and the way of caring for children, these young women took much of this knowledge into their own homes when they married. Naturally their cottage homes were run on different lines,

but they were gradually improved and those whose husbands were industrious and who kept a good garden found that their wives were ready to cook what they grew and to make the best of their provisions.

Today girls have a very wide choice of work and this is often hailed as a great advance. So it is, in many ways, for there is no absolute rule that all women should love housework any more than that all men should love farming. At the same time, in the present circumstances most married women are obliged to become cook-housekeepers and find it a hard task, through lack of training and experience. Few mothers arrange for their children to help systematically in the home, and after school-days the girls work in shops and offices and expect their off-duty hours to be entirely their own. It is only in somewhat old-fashioned " upper-class " homes that there remains a tradition of teaching daughters housewifery. Consequently many young wives are both confused and bored because they have no idea how a pleasant home should be run. They have never lived in a leisured household and take all their ideals of cultured living from the cinema.

We are shown on the films, most regularly, the homes of the aristocracy, but it is an aristocracy entirely of the imagination and never yet seen on sea or land. Its inhabitants dress almost entirely in evening gowns or in hunting pink and spend their time playing games or dancing. Our little maids of an earlier time would have known better, realising that most dukes resemble their old gardeners, and that many duchesses are too busy to take off their inevitable tweed skirts for anything but a Royal visit.

But perhaps we shall overbalance sufficiently far in the end to bring matters right side up once more. I saw the first signs on a railway journey the other day, as I was watching some of those dreary houses that back onto the lines outside every town. Very dreary houses indeed, some bombed, some mended, mostly dirty and ill-kept. But here and there was one inhabited by the new-poor and house-hungry, and such valiant efforts had been made in the patches of backyard, such whitewashing and painting and arrangement of flower tubs that you began to see what a ferment had arrived. Soon the people next door will be wondering if maybe Dad could whitewash their back like that Mrs. So-and-So " who is a real lady, poor thing, and not at all stuck up really." By then we shall be beginning to build up a sensible community again, instead of keeping ourselves shut up in so many water-tight compartments, all labelled " equal." For, as they say in *Animal Farm*, " All animals are equal, but some are more equal than others."

ELIZABETH CROSS

SOME ASPECTS OF CHILDREN'S LITERATURE IN GUJARATI

[What **Shri M. N. Pandia** writes here of children's literature in Gujarati today is more or less typical of the books for children in other Indian languages. We do not share his feeling of the inadequacy of the stories in the *Panchatantra* and the *Hitopadesa*. When all is said and done, their real value for character building is far higher than that of translations of modern books, though it is true that children should have also the entertainment that these translations bring, due care being taken to avoid stories that inure the child to accounts of cruelty or that present heroes unworthy of emulation. What are greatly needed at present in India are children's books which will deal at the children's level with All-India topics as also with international themes, thereby creating in the children the consciousness of united India which belongs to one world.—ED.]

"Why not gratify children: Why must everything smack of man and mannishness? Is the world all grown up? Is childhood dead? Or is there not in the bosoms of the wisest and the best some of the child's heart left to respond to its earliest enchantments?"—CHARLES LAMB.

Until a few years ago, literature for children as such did not exist in any large quantity in the Indian languages. Turning our eyes to Sanskrit we find that though we had books like the *Hitopadesa* and the *Panchatantra* or the *Katha Saritsagar* these did not in any way supply the need of that literature to which children instinctively respond and which finds a permanent lodgement in their hearts. For in the stories or tales from the first two of the volumes mentioned what is of consequence is not the action of the story as much as the moral it is intended to convey. In the third book the stress is laid on romance and hence it is apparent that children's thirst remains as unslaked as ever.

In Gujarati the same state of affairs prevailed until the days of Shri Gijubhai Badheka and others. With his arrival a change was noticeable, for booklets on subjects familiar to children began to appear. Kavi Lalitji composed songs and ballads whose lilt caught the child's wandering attention and held it from play for the nonce.

Still later attempts were made by people like Shrimati Hansaben Mehta to fill the vacuum and to satisfy the hunger and thirst of children ever in search of a story. She published *Bavlana Para Kramo* which appears to be based on *Pinocchio*. It is not a literal translation of the Italian tale but approximates to an adaptation suited to Indian conditions. Appearing as it did in serial form in the *Baljivan* of Baroda it roused the interest and the

curiosity of innumerable Gujarati-reading children. This was followed by her *Golibar ni Musafari* based on Swift's *Gulliver's Travels*. These two found favour with the child world and gave a much needed impetus to other stories and tales which followed in quick succession. These days the stories of "Bakor Patel" have many readers and admirers and enjoy a popularity equal in measure to that of Mickey Mouse or Donald Duck. Shri Avinash Vyas and Shri Pinakin Trivedi have written hauntingly sweet poems for children whilst some one-act plays have also seen the light of day. The "Dakshina Murti" people, and the "Kishore Sahitya Mala" (not to mention many others) have done some spade work in this direction. Children's magazines like *Kumar*, *Baljivan* and *Gandiva*, are carrying on the torch and spreading light and delight all round. Yet when all is said and done one does not feel quite happy about it. One looks in vain for stories like *Alice in Wonderland*, *Snow White and the Seven Dwarfs*, *William's Crowded Hours*, *Treasure Island*, *Peter Pan* and *The Reluctant Dragon*. That pure fantasy and delight just for its own sake, that world of make-believe, that willing suspension of disbelief, which those books bring out cannot be found in these books of ours. The books are not even so attractively got up or brought out as to make their reading a pleasure. Coloured pictures, big types, thick paper, a durable binding, these have an appeal all their own, and these are sadly wanting. A child's character can be best formed by familiarising it with good and suitable books at an early date. These will help not only its character, but also its breadth of vision, knowledge and insight, and "the child who has learnt to love books and cherished the pleasures of reading is the adult of tomorrow who will support a tax-plan for better schools and public libraries."

This statement by Miss Flora Ludington, one-time Head of the U. S. O. W. I. Library, Bombay, is pregnant with deep significance. It makes it clear that we must steer our course away from the grown-up world of materialism and give full play in books to those great qualities of which the child is the only repository these days, for how otherwise will children love books? The shadows of our adult world are looming over the world of the children, rendering it dark, gloomy and less lovable. Our literature for them is either directed at teaching them something or at filling their minds with things quite unsuited to them at their age. Utter triviality is as harmful to them as over-seriousness. Action, imagination, a little humour, incidents which lend themselves to an adventurous and colourful treatment, making things known to them more vivid and more idealised, would be sure to receive their approval and win their regard. Today in Gujarati literature much advance has been made in various forms of literature such as the novel, the drama, the

lyric. But this literary scene caters to the taste of the grown-ups and the sophisticated. The warmth and the light, the joy and the pleasure, afforded by these forms of literature do not reach the children who have to rest content with their narrow world which the child may bestride like another Colossus. Not for them are the rich treasures of historical and social novels, dramas, poems, essays. They have waited patiently long enough; we have met them only half-way. When will their world of fiction enlarge and grow suitable to them?

M. N. PANDIA

SOCIALISM AND VILLAGISM

Prof. Harold J. Laski's lecture on "Socialism as Internationalism," published as No. 132 in the Fabian Society's Research Series, is thought-provoking. The Socialist Movement has always paid lip service to the ideal of internationalism, but he cites historical evidence that when working-class and national loyalties have been in conflict, the workers' loyalty has been given to their nation. International working-class solidarity has not gone very deep. Furthermore,

> the way in which socialists have been silent before the massive exploitation of native labour has been evidence enough of the way in which international solidarity has thus far ended in the boundaries of colour.

Professor Laski suggests functional federalism—international air lines, railways, power supply, and joint planning for production, and perhaps increasingly international currency and banking measures. These, tending to separate nation from state, may "help to erode sovereignty," with the desirable result that "the idea of nationalism will seek its fulfilment more and more on the cultural plane, less and less on the economic." There is ground for the hope he expresses that the trade unions may feel their responsibility and resist exploitation of one group of members by others. British labour's stand, against the economic interests of the cotton-mill workers themselves, in support of the side opposing slavery in the American Civil War, might have been cited.

But surely the acceptance, however regretful, of the exploitation of societies in a primitive economic condition as inevitable "until there is an immense increase of production in the backward countries which offers their citizens the prospect of a better life," is a counsel of defeat. Evidently Gandhiji and his followers like Shri J. M. Kumarappa who see the solution of our economic problems in a self-contained village economy have been shouting against the wind. Their solution does not seem worth mentioning in the larger context, though Professor Laski recognises advantages at one stage in an approach to national self-sufficiency. "Villagism" deserves the serious consideration of world planners committed, like the socialists, to human values rather than to dividends.

NEW BOOKS AND OLD

EXISTENTIALISM

I[1]

Intensification of anxiety both with regard to personal cares and to world events is rendering many people more consciously fearful of a seeming absence of Providential direction. If they turn to classical philosophy they find treated there such major problems as the human capacity for knowledge, the soul and the body, God and the future life, but presented in a manner that seems arid and detached from their forebodings. The claims of Existentialists to give coherence and interpretation to their predicament are therefore widely discussed and are also assailed by those who view this philosophy as no philosophy worthy of the name, as a cult of, rather than a corrective to, disorder. The work of Jean-Paul Sartre is reported to have been placed on the Catholic *Index* but such Catholic intellectuals as Theodor Haecker and Gabriel Marcel have traced the challenge of Existentialism to classical philosophy back to the Christian but anti-clerical insights of Soren Kierkegaard, the Danish Protestant.

Particularly welcome therefore is the publication in English of a balanced and stimulating elucidation of the work of both atheistic and Christian Existentialists by Emmanuel Mounier, Founder of the Personalist Group review, *Esprit*, in Paris. Mounier has sought, in the tradition of Charles Péguy, to reconcile adherents of the Catholic faith with the efforts of non-Catholic intellectuals to safeguard the freedom of the human spirit from the dangers of authoritarianism in any guise. He employs the weapon of irony not only against the complacent social optimism or classical atheism but also against *bien pensant* Catholics who seek above all to be reassured that life holds no dangers for those who are of the true faith. "We must be on the outlook," he writes, "for those who come forward at this stage with pious zeal to clear the dead wood of this concept from the philosophic drama in an attempt to show the latest set of bad boys the error of their ways by means of the authorized application of intellectual sedatives!"

Mounier insists that Existentialism "is not, as is sometimes assumed, a form of irrationalism" and that so far from implying abandonment to despair it means assuming responsibility. "Existence means freedom and, as such, is not completely rationalizable. Being cannot produce a clear form of truth which is both exhaustible and communicable." Association with other people, not merely as regulated by social organization, is raised by Existentialism to a central position among major problems of philosophy because the gulfs of human solitude and mutual incomprehension have to

[1] *Existentialist Philosophies.* By EMMANUEL MOUNIER, translated by ERIC BLOW. (Rockliff Publishing Corporation, Ltd., London. 137 pp. 1948. 15s.

be faced before there can be "in a Christian universe, the chance of reconciliation...and of the survival of the fundamental brotherhood of man." Existentialism, therefore, whether Christian or atheistic, "marks a return of the religious element into a world which has tried to represent itself as pure manifestation." Mounier's allusive style is not easily rendered into English—and his discursions into psycho-analysis may well baffle the professional philosopher even more than the general reader!—but in a prodigious effort at clarification the translator has provided foot-notes on terminology and biographical notes on Heidegger, Jaspers, Kierkegaard, Pascal, Sartre and Socrates.

BERNARD CAUSTON

II[2]

Here is an Existentialist, intellectually audacious but scientifically ill-equipped, setting out to capture with a phenomenological net the "old man" of the psychological sea, the human emotions. Sartre makes full use of his gifts of argument and persuasiveness in his attempt to demolish the positivistic theories of the emotions, and to erect what he considers to be a novel phenomenological theory. Here is something to dazzle everyone except the experienced psychologist well grounded in his science. The slim volume launches a slashing attack on the peripheric theory of James, the set-back theory of Janet, the psychic determinism of the psycho-analytic theory and even the *Gestalttheorie* with which our author is in partial agreement. Omissions there are, serious and, one is tempted to say, purposeful, but they are not likely to be noticed by lay readers. McDougall's Hormic theory is not even mentioned, and the names of Freud, Jung and Adler are nowhere to be found in the book. For one who wishes to sweep aside *all* psychology and build anew these omissions are, to say the least, serious. Sartre presents his arguments with such masterly skill that the reader is inclined to agree with his charge that scientific psychology, by seeking mere "facts" of human experience, cuts itself away from human "reality" and reduces itself to the level of a strictly useless discipline. What then is to take its place? Of course, phenomenological psychology, a foretaste of which is given to us in the last chapter. Shorn of verbiage the phenomenological theory stresses three aspects of emotion: (1) Its signification or purposive goal-seeking nature; (2) Its saturation or transformation (including degradation) of consciousness, and (3) Its transformation of the world.

As regards the first and third points the reviewer is constrained to remark that they are merely restatements of the Hormic view of emotions, and that is why the omission of McDougall's Hormism is to be considered serious. Moreover, the leader of Hormic Psychology takes the wind out of the sails of the phenomenologist, for he goes beyond the *facts* to values and essences in his study of human nature. As regards the second point, it is too

[2] *The Emotions: Outline of a Theory*. By JEAN-PAUL SARTRE; translated from the French by BERNARD FRECHTMAN. (Philosophical Library, New York. 97 pp. 1948. $2.75)

late in the day to shut one's eyes to the rôle of the Unconscious in emotions, or to try to spirit it away by making it an appendage of the conscious. The theory of emotions presented in the volume under review is only patchwork, cleverly assembled with pieces taken from various contemporary psychological theories and dyed in Husserl's and Heidegger's concepts. In spite of the phenomenologist's jugglery in identifying "essence" and "existence" with "appearance," the truth remains that the core of human existence and essence is the "soul." The positivistic psychologist is honest enough to confess that he is not capable of dealing with the soul. The phenomenologist is as far away from the "essence" of human experience as the positivist. Be that as it may, Sartre's book is a strong irritant to the theoretical psychologist, who is inclined to lapse into lethargy in the absence of such provoking stimuli. For this the psychologist should be thankful to Jean-Paul Sartre.

P. S. NAIDU

III[3]

Existentialism is coming in for a good deal of attention these days, and of the Existentialists now living Sartre is the most noteworthy. His tenets differ considerably from those of the others; the disparity of thought between Sartre and Kierkegaard, for instance, or Jaspers or Heidegger is so striking that many hesitate to place them all in one school. Sartre's best work has been done in phenomenology, though his conclusions may not find general acceptance; they are too one-sided to be satisfying. Sartre insists on the importance of a subjective attitude to life, but he denies any connection between human personality and any transcendental power; all human effort is put forth in relation to "the basic absurdity of existence." It is in such a context that we must consider this study of the imagination. Sartre begins by examining the image and how it differs from perception. Part I investigates the image as a mode of consciousness, and analyses related modes like the portrait or the caricature. This is followed by speculation on the possible effects of knowledge and desire and physical movements on the mental image. Next comes a penetrating scrutiny of the rôle of the image in mental life. The essence of the image is that it is a way of positing the non-existent; it is not a reflection or recollection of the existent. In the "Conclusion" an all-too-brief section evaluates the impact of this doctrine on Art.

A. F. THYAGARAJU

Vita Sua. By K. S. RAMASWAMI SASTRI. (Author, 1/174, High Road, Royapettah, Madras. 160 pp. 1948)

Dewan Bahadur K. S. Ramaswami Sastri's *Vita Sua* is the record of a full and useful life of pleasantness and peace. It is a lovable personality that it reveals, idealistic and with spontaneous and catholic sympathies and an ingenuous appreciation of approbation and affection, which, if it be a defect, is a most human and engaging one, offset, moreover, by a genuine humility. Dewan Bahadur Sastri's prodigious literary output has made its contribution to a better understanding between East and West.

E. M. H.

[3] *The Psychology of Imagination.* By JEAN-PAUL SARTRE. Translated from the French. (Philosophical Library, Inc., New York. 285 pp. 1948. $3.75)

Mahayana Buddhism: A Brief Outline. By BEATRICE LANE SUZUKI, M.A., with an Introduction by PROF. D. T. SUZUKI, LITT.D., and a Foreword by CHRISTMAS HUMPHREYS. Second Edition. (David Marlowe Ltd., London, W. C. I. 146 pp. 1948. *7s. 6d.*)

This brief outline of Mahayana Buddhism consists of two parts. The first has five chapters dealing respectively with "Hinayana and Mahayana," with specific Buddhist doctrines such as Causation, Karma and Non-ego, Knowledge (*Prajñā*), Nirvana, Trikaya, Bodhisattva, Enlightenment and Salvation, with "Further Developments of Mahayana," "Mahayana in Practice" and an "Outline of Some Important Mahayana Sutras." The second part contains extracts from Mahayana Sutras and the Conclusion.

The Introduction contains some important points concerning the Mahayana Sutras and the great exponents of Mahayana, but we do not agree with Professor Suzuki that "unfortunately Buddhism is no longer alive in India." It is still alive in Chittagong and Darjeeling.

In the section on the "Developments of Mahayana," the writer of the book has made the twelvefold chain of causation quite clear.

The conception of Bodhisattvahood reached fuller development with the Mahayanists. Mahayana, as we know, may be rightly called the *Bodhisattvayāna.* A Bodhisattva sets out on a course of training by which through many rebirths he acquires great merit and later attains in perfection the six virtues known as *Paramitas.* I must invite readers' attention to my *Concepts of Buddhism* (Kern Institute Publication, Holland) pp. 9 ff., in this connection. It should be borne in mind that the leading Mahayana doctrine concerns Bodhisattvas.

The writer, in her section on Nirvana, has given its two senses. It is true that Nirvana is realised only when the root of evil desires and passions is removed. She has drawn our attention to two different ideas of Nirvana as found in Hinayana and Mahayana. For a clear conception *vide* my *Concepts of Buddhism, Buddhaghosa* and *Asvaghosa,* chapters XI, VII, IV and V, respectively. It is better to refer to *Madhyamika Shastra,* chapter 25, *karikas* 19-20. Her exposition of *Trikayas, viz., Nirmanakaya, Sambhogakaya* and *Dharmakaya* is not at all perplexing. Her discussion on the *Paramitas* is not at all exhaustive. She draws our attention to the metaphysical teaching of Mahayana known as the doctrine of *Śūnyatā* (Void). The Prajñāpāramitā contains a discussion on it. According to Nagarjuna, this doctrine is the doctrine of Relativity. It is *Śūnyavāda* or *Mādhyamika.*

Her treatment of "Further Developments of Mahayana" is not at all satisfactory but she has not failed to draw our attention to Mahayana Buddhism's being primarily a religion for laymen. The bare outline of some important Mahayana Sutras is useful. Many of the sutras are lost and some have been preserved. She has given some extracts from Mahayana Sutras, and in the concluding chapter she has given the names of some persons revered in Japanese Buddhism. In the Appendix she has enumerated twelve principles of Buddhism.

She has supplied a selected list of books for further study of Mahayana Buddhism, among which Dr. Max

Walleser's *Die philosophische Grundlage des älteren Buddhismus*, Stcherbatsky's *A Treatise on Relativity by Nagarjuna and Commentary thereon by Candrakirti*, (Leningrad), and Warren's *Buddhism in Translations* ought to have been mentioned.

In the glossary of Buddhist terms *dhyāna* really means ecstatic musing. It was a long-standing practice similar to the *yoga* of the Hindus. *Jhānas* or *dhyānas* consist in the process of systematic elimination of factors in consciousness. The four or five *jhānas* constitute a category by themselves and in many of the *sūtras* they are relegated to the *Rūpavacara* sphere of consciousness. The idea is chiefly the same both in Hinayana and Mahayana Buddhism. Some have translated it as contemplation or meditation.

Dukkha really means repulsion, disintegration or discord, as opposed to attraction, integration or concord. It is nowhere postulated as a permanent feature of reality. In Buddhism it is taken in a most comprehensive sense so as to include danger, disease, waste and all that constitutes the basis or the cause of suffering.

Karma is the sum total of man's action in a previous existence, determining his future destiny, which is unalterable. Its effect remains until it is exhausted through suffering or enjoyment. This popular notion of karma is exemplified by a Buddhist birth-story called the *Matakabhatta Jataka*.

The writer's meaning of *samadhi* cannot be accepted. It really means rapt concentration. The celebrated commentator, Buddhaghosa, takes it almost in the same sense as *dhyāna* in contravention of the usual sense in which the term is employed.

The book, as it stands, will be of some use to beginners, but its utility is greatly hampered by the absence of a serviceable index. The book, although printed in Great Britain, is not free from errors (*vide* the headlines of pp. 144-146).

B. C. Law

The Mystery of Birth. By Josiah Oldfield. (Rider and Co., London. 208 pp. 1949)

Dr. Oldfield, being a practical mystic and philosopher as well as a physician-scientist of long experience, presents in this book many deeper aspects of the mysteries of sex, conception, fœtal development, birth and the possible betterment of the human race, than are usually dreamed of by men of his profession. As a valuable manual for those entering the married state the book can do more than inform—it can inspire the parents of the future world citizens, for it opens up new visions of beauty, meaning and purpose for marriage and parenthood, especially for motherhood. The ideas as presented are a blend of the Eternal Wisdom and modern scientific data combined with a reverential understanding of Nature and the universal divine law of progression. This book aims at purifying the mind on matters of sex and restoring to our shattered world the Ideal of the Grihastha, the Home Builder. One of the first steps toward race purification is shown to be the elimination of cruelty from every sphere of our lives.

E. T.

Human Knowledge—Its Scope and Limits. By BERTRAND RUSSELL. (Geo. Allen and Unwin, Ltd., London. 538 pp. 1948. 18s.)

The question raised by the author is similar to Kant's question: What can we know? Both agree that scientific knowledge, principally physics, is the only form of valid knowledge of reality open to us; and they try to justify this knowledge against the attacks of scepticism. They have more than this in common. Reality—things-in-themselves for Kant and physical objects in physical space for Russell—is beyond our perception and the cause of it. What we directly know are the objects of perception, or percepts; and these are, in an important sense, subjective or mental. But here the agreement ends, and differences begin.

Russell is naturally influenced by the modern developments in the science of physics. He characterises Kant's Copernican revolution in philosophy as really a "Ptolemaic counter-revolution," since Kant put man back at the centre from which Copernicus had dethroned him. For Russell, the only true knowledge is the knowledge of the physical world in physical space, and not of the perceptual world in perceptual space.

He puts the problem of knowledge in the form of a disjunction. Either we must accept the solipsism of the moment and refuse to believe in anything not directly and immediately given—a position which cannot be logically refuted, but which is opposed to common-sense and our actual behaviour in life; or we must admit, in addition to facts of perception, certain principles of inference which are not derived from experience, but which are nevertheless reasonably certain, and which enable us to go beyond our actual experience and know the physical reality that is not directly given. Russell has formulated these principles, and he thinks that, with their aid, we can infer and know validly a physical reality in physical space. He admits that we can know very little indeed of that world.

> Physical events are known only as regards their space-time structure. The qualities that compose such events are unknown—so completely unknown that we cannot say either that they are, or that they are not, different from the qualities that we know as belonging to mental events [*i. e.*, our percepts].

The question may be asked, has Russell improved upon the philosophical content of Kant's epistemological thesis? We think he has not. If the implications of his view were made explicit, they would not be acceptable even to him. If he is right, then we have superimposed a perceptual and purely mental world upon the physical world. For, although the physical location of the percepts is the brain, the perceived location is not the brain, but the physical source of the perception. The sun that I actually see may not be the astronomer's sun in physical space. It may be the sun in the physical space of the brain. But I do not see the sun in the brain, but where the astronomer says it is, millions of miles away from my physical body.

Are we then prepared to accept that all our perception is an unmitigated illusion, and that objects which are purely mental and which occur in the brain are perceived to be outside in physical space and to overlap with the purely physical objects of the astronomer? It is as though our perceptive

and mental apparatus had created a great illusion for us, had superimposed a false and unreal world of perception upon a reality which had no qualitative similarity to it—a view most acceptable to Vedanta, but not to Russell who goes so far as to hold that there are no illusions of sense as such, but only illusions of interpretation. We are sorry that the limitation of space does not allow us to go further in our criticism of his thesis.

The book, like all Russell's popular writings, is a fine specimen of his lucid and simple style. It is written for the intelligent layman as well as for the professional philosopher. It covers a large variety of subjects and is packed with information of great interest for everybody. Whether we agree with him on all points or not, he is always interesting and thought-provoking; and we can always be sure that he introduces us to the discussion of philosophical problems in their most modern and up-to-date form.

G. R. MALKANI

A Rationalist Encyclopædia: A Book of Reference on Religion, Philosophy, Ethics, and Science. By JOSEPH MCCABE. (Watts and Co., Ltd., 5 and 6 Johnson's Court, Fleet Street, London, E. C. 4. 633 pp. 1948. 21s.)

A tremendous amount of labour has obviously gone into the preparation of the 1800 articles which this work includes, but, alas for human nature! It seems that one can no more expect objectivity from a Rationalist than from the man who writes in an encyclopædia of any other creed. Inevitably a volume of some 600 pages has its limitations of coverage but, while very many with slight claims to fame beyond orthodox unbelief are rescued from oblivion, one looks in vain for others, greater men in every way, without whom an account of "Religion, Philosophy, Ethics and Science" is inadequate indeed. Judging from the prejudice that comes out against some others, it is perhaps as well that Mr. McCabe has overlooked Paracelsus and Boehme, Ramakrishna and Vivekananda, and even the doctrine of Karma, though their omission would be hard to reconcile with his subtitle.

The reference, in the article on Plato, to "the Oriental superstitions of Neo-Platonism" prepares the reader for the severity of the comments, for example, on Intuition, Theosophy, Tibet. The volume has its good points, though the article on Telepathy, many years behind the scientific times, is not one of them. Socrates is gently if briefly dealt with and Reincarnation is fairly objectively considered except for a justifiable attack on pseudo-theosophical vagaries unfortunately presented as teachings of Theosophy. But the confident asseveration that Egypt "never had a secret wisdom" is amazing in its implication of omniscience. And what *is* one to make of a judgment that praises the "very high character" of a Pavlov, vivisector extraordinary, and slanders cruelly and most unjustly a great teacher and humanitarian like Madame Blavatsky?

E. M. H.

What Can We Believe? By VERGILIUS FERM. (Philosophical Library, New York 16. 211 pp. 1948. $3.00)

The author states that "this is a book for those who have lost their way in their traditional faith and are sorry about this loss." Those who answer to this description, especially if their traditional faith is Christianity, would do well to read it, as it is clearly and interestingly written and points the way for a return to a belief in vital Christianity. But it is doubtful if it will have much to say to readers of THE ARYAN PATH, for, though revealing here and there an approach to the Universalist position, the outlook is entirely Western and Christian. The disparaging remarks about mystics and mysticism will strike jarringly on the ear of those whose background is Indian and for whom the word "mystic" bears a vastly different meaning from the one that it apparently bears for Professor Ferm.

There are certain points in the book, however, to which everyone who has given serious thought to the problems involved will assent, especially what the author has to say about the relative importance of quantity and quality. Using as an illustration his experience of a visit to the Father Divine cult in New York, he points out that, on certain levels, faith may be a positive menace, and that what the world needs is not *more* religion as such, but more of the highest type of religion, if the soul of man is to recover from the mortal sickness from which it is at present suffering. Strangely enough, while jeering at mystics, the author takes Jesus Christ as the supreme examplar of that highest type of religion.

MARGARET BARR

Philosophy of Life. By CHEN LI-FU, M. SC., LL. D., translated by JAN TAI. (Philosophical Library, New York 16. 148 pp. 1948. $3.00)

A modern scholar-statesman, China's war-time Minister of Education, here offers Chinese civilisation, rooted in the wisdom of the Classics, as a pattern for reconstruction—social, political, economic and educational. Chinese philosophy sanctions no isolationism but advocates the way of duty and responsibility, proceeding from "the five human relationships," between parents and children, between brothers and sisters, between husband and wife, ruler and subjects, friend and friend, to "a world equality among all peoples under heaven." Goodness is natural to man and benevolence, knowledge and courage, related to emotion, intelligence and will, are the three virtues by which man is led to broaden his love and sympathy to include the human collectivity. Chinese civilisation, aiming at harmony as "the fusion between that which is within and that which is without" has as its ultimate objective cosmopolitanism built on complete fairness. Dr. Chen quotes, "Do not worry over scarcity but worry over unequal distribution."

Mr. Roscoe Pound, former Dean of the Harvard Law School, contributes a sympathetic introduction.

This book, immensely popular in its Chinese version, has a message for other countries than China.

E. M. H.

Doppelgangers: An Episode of the Fourth, the Psychological Revolution, 1997. By GERALD HEARD. (Cassell and Co., Ltd., London, etc. 256 pp. 1948. 9*s.* 6*d.*)

As in his collection of weird tales, *The Great Fog*, reviewed in these pages in May 1948, here in a full-length novel Mr. Gerald Heard gives us gripping scientific fiction that is a tantalizing blend of philosophical and Utopian speculation. There is in *Doppelgangers* something of the Wells of the futurist romances, something of the Aldous Huxley of *Brave New World*, something too of J. D. Beresford's idealism and insight. Mr. Heard's theme is the world fifty years ahead. The managerial revolution—whose first symptoms have already been diagnosed by Mr. James Burnham—is capped in the fullness of time by a psychological revolution, and the world is ruled with ruthless benevolence by Alpha, the Avatar of the Absolute, the Priest-King of Tomorrow's World. Democracy is seen to be "a gentleman's delusion, a pre-anthropological pretence," and the democratic reaction literally burrows underground, led by the Mole who is even more ruthless in his methods than Alpha himself. The minions of Alpha and the Mole fight their battles underground, but the "masses" are carefree and happy. This drugged and psychologically debauched peace and plenty is based on scientific techniques fearful and seemingly infallible such as mind-castration, amnesiacal treatment, synthesised chlorophyll, battery barrage of suggestion, murder without trace and treason without repentance. The Dictator of the Underground fabricates through extreme surgical and grafting operations Alpha's double or "doppelganger," and sends him up to effect the great liquidation. In the end, however, as with the Priest of Nemi, the guardian of the Golden Bough, or the Black Knight, the Lord of the Castle and of the Lady of the Fountain, Alpha I too dies in his ripeness and, like the Phœnix, is reincarnated in Alpha II, who thus fulfils a destiny other than that fashioned for him by Alpha I or the Mole. Alpha II presently realises that there are overhead powers that mysteriously control even world dictators. It is one of these "elevators," the saffron-robed "overseer," who speaks the last energising word and engineers the final redeeming act. And so, in the fulfilled Utopia of Alpha II, government is based on consent and is sustained by "anthropological comprehension." The wheel has come full circle. Attis, Adonis, Osiris, Alpha, Omega—the circuit, the circle of complete rest, is finally closed!

Certainly, *Doppelgangers* is an absorbing and stimulating story, but not all of it is Utopian—and that is why it is both an urgent warning and an audacious prophecy.

K. R. SRINIVASA IYENGAR

Civilisation on Trial. By ARNOLD J. TOYNBEE. (Oxford University Press, London, etc. 263 pp. 1948. 12*s.* 6*d.*)

This is a most absorbing book. It will be hard to excel this writer in erudition, the breadth of his perspective and his masterly presentation of facts, movements and ideas. His book has a special appeal for those who have imbibed the Indian way of thinking. To him, as to them, history

is the study of those trends in human affairs which promote or retard civilisation. Each historical epoch is to be judged by the quality of the social heritage it leaves behind. Nor is it to be thought that this heritage is mainly secular or material. To be enduring, it must be rooted in Dharma, an ideal put forward by Ashoka in his day and Mahatma Gandhi in ours. There is a touch of universalism about the author's conception of history for he says :—

> If we are to perform the full service that we have the power to perform for our fellow human beings—the important service of helping them to find their bearings in a unified world—we must make the necessary effort of imagination and effort of will to break our way out of the prison walls of the local and short-lived histories of our own countries and we must accustom ourselves to taking a synoptic view of history as a whole.

The book as it stands is incomplete. Out of the four great religious forces in the world, the author refers only to two, Christianity and Islam, and leaves out Mahayana Buddhism and Hinduism. It would have been better if he had given an estimate of these also so far as their relevance for the future good of mankind is concerned. In the same way, he assesses the place of the Western European Union, the Eastern European bloc and the Islamic countries in the world of today, but does not try to show what rôle the Far Eastern countries and India have to play. If these gaps had not been there, even an uninstructed reader would have been able to take a synoptic view of history !

Occasionally the imagination of the writer gets the better of his sense of facts as when he says, " If mankind is going to run amok with atom bombs, I personally should look to the Negrito Pygmies of Central Africa to salvage some fraction of the present heritage of mankind." But, when all is said and done, one cannot help thinking that mankind can be saved only

> if in politics we establish a constitutional co-operative system of world government, in economics we find a working compromise between free enterprise and socialism and in the life of the spirit, we put the secular superstructure back on to religious foundations.

All this is true, but how it can be done is a different matter. Nor does Mr. Toynbee think that the emergence of a third power will solve the problem. The future of the world, therefore, is a big question-mark.

DIWAN CHAND SHARMA

The Hound of the Heart. By GURDIAL MALLIK. (Nalanda Publications, Bombay. 104 pp. 1948. Rs. 3/-)

Gurdial Mallik is a lovable personality. He gives the testament of his faith in the charming foreword to this volume of songs translated from Hindi into English. The original melodies must have been haunting. I wish they had been reproduced. But the translations also help us to understand his personality. There is a jarring note when a false linear rhythm is introduced by dividing sentences into arbitrary sections. But there are several charming passages like the following on flowers :—

> They are anchorites
> Absorbed in thought,
> Seeking to know by whom
> They were wrought.

The decorations by Mr. Hebbar add to the beauty of the volume.

V. K. GOKAK

The Philosopher's Way. By JEAN WAHL. (Oxford University Press, New York. 334 pp. 1948. 21s.)

In the light of the recent rapid revolution of thought in science, philosophical thinking also is undergoing a revolution. To understand its character and its exact significance it is necessary to view this revolution against the background of the long and unbroken philosophical tradition from Plato and Pythagoras to Kant and Hegel. In *The Philosopher's Way*, Professor Wahl has attempted this rather difficult task, with considerable success. He presents the persistent philosophical problems as viewed by the philosophers not only in historical times but also at the present day. Such categories as Substance and Existence, Quality and Quantity, Being and Becoming, Relations and Causality, God and Soul, etc., are the views of contemporary thinkers like Husserl and Heidegger on Phenomenology and Existential Philosophy.

Now that the concept of the atom has changed from the billiard-ball pattern to the solar-system model, and the idea of fixed species has given way to the notion of species evolving through mutation and variation, the modern metaphysician can no longer think of Matter and Substance in the Aristotelian fashion. Epistemological Positivism is an attempt to evolve a theory of knowledge in keeping with quantum physics. Immanent dialectics in philosophical thinking brings Materialism and Spiritualism, Idealism and Realism, Subjectivism and Objectivism, Fatalism and Freedom nearer together in an inescapable Synthesis. Marx, applying the Hegelian Dialectic to the history of human society, replaced the idea—the superstructure—by the economic condition of man—the substructure—and thus made Hegel, in a sense, stand on his head. In Kirkegaard, on the other hand, we have an Existential Dialectic which is affective, and not rational, double, but not triple, and which leaves the opposites open without a synthesis, the Finite and the Infinite "contacting" each other only in the immediacy of faith.

Having traversed, with the reader, the long and winding path of philosophy, Professor Wahl tells us that the "unceasing dialogue comes to its conclusion, in silence." It is especially true of the philosopher's way that the way itself is the goal. We are happy even if we see the problems more clearly and are not hasty and ambitious to see the solutions. Judged by this standard, Professor Wahl's book is eminently successful and makes a contribution to the philosophical literature of our day.

May we express the hope that the spirit of free India shall inspire some Indian thinker to do for Indian Philosophy what Professor Wahl has done for European philosophy?

D. G. LONDHEY

Richer by Asia. By EDMOND TAYLOR. (Martin Secker and Warburg, Ltd., London. 432 pp. 1948. 16s.)

The ideal of one world is still for the majority of mankind more a verbal formula than a psychological reality. Why? Because not a few among the nations as well as among individuals possess "a paranoid personality," built up of certain individualistic and institutional delusions, like nationalism. The result is a state of chronic

neurosis with undue emphasis on the absolute rightness of one's own opinion or attitude. The author of *Richer by Asia*, an American war correspondent, came upon the cure for this emotional-cum-intellectual madness during his assignment in South-East Asia and India. That cure is "cultural opposition," which alone can resolve the present stalemate in the science of man; namely, "the myth of the individual as an indivisible social atom." For, any day, "cultural exchange is superior to cultural monopoly, cultural debate to cultural monologue." Therefore, the West should increasingly expose itself to the impact of the East:—

> Only a culture which has despised technology and given highest place to soul-values can produce in its members the awareness of blasphemy needed to shock us into a realization of what is happening to us because of our failure to develop our soul-values as fast as we have developed our technology. Only a culture which has such a horror of taking life that its members will die in a diabetic coma rather than use the pancreas of slaughtered animals to save their own lives can develop the protests necessary to awaken us to the impiety of atomic warfare.

The fruits of such a "cultural opposition" will be an inner conversion to, and conviction of, the truth that "whatever helps us to be effective artisans of one world is good, whatever hinders us is bad."

The author's analysis of the "strange" surroundings, strategies and sets of values in which he found himself, is both keen and comprehensive; for instance, his understanding of Gandhiji's technique of soul-force and of the tenets of Buddhism betray an alert and open mind. But about Ayurveda and the spirit of Indian culture he was, it appears, not correctly informed, because he describes the former as "originally a complex mixture of homœopathy and magic," while he considers Indian culture as "without social consciousness" and as upholding "escapist values."

Richer by Asia, is however, a truth-seeking modern American's earnest testimony to the vision and wisdom of the ancient East.

G. M.

Philosophy in Wit. By EMIL FROESCHELS. (Philosophical Library, New York, 16. 61 pp. 1948. $2.75)

The author examines some psychoanalytic theories of wit, and comes to the conclusion that only a philosophical theory of Wit is tenable. He maintains that man is born with some congenital knowledge and that "nothing but the assumption of congenital knowledge of philosophy can explain the 'creation' of some kinds of wit and the understanding on the part of the one who laughs." This congenital knowledge he calls the "Not-Expression-Ripe" and traces its relation to "Expression-Ripe." While it may be conceded that man has some congenital knowledge, the author seems far from having proved the thesis that wit depends upon a congenital knowledge of philosophy. The book is, however, thought-provoking and indicates certain interesting lines of approach to the problem of wit and humour.

JAIDEVA SINGH

RECENT DEVELOPMENTS IN SANSKRIT

[In our February issue we published a review by **Prof. N. A. Gore,** M.A., covering developments in Sanskrit literature and culture. Below he surveys the development in the last quarter.—ED.]

The one big news item of this quarter was the offer from New Delhi on March 6th of a reward of Rs. 31,000 for the best translation into English of the *Rāmāyaṇa*. The reception of the offer, as evident in the Press, was not unmixed with criticism. It was said that the need was not of a new English translation, of which there had already been three, two in prose by W. Carey and J. Marshman (Serampore, 1806-1810), and M. N. Dutt (Calcutta, 1889-1891) and one in verse by R. T. H. Griffith (London, 1870-1876). What was first required was a critical edition of the text based on the manuscripts of the epic which is extant in four recensions current in Calcutta, Bombay, South India and North-Western India. Until such an edition of the critically constituted text was available, translations offered for competition would be basd on one of the several printed editions and could represent only one of the four recensions. Exception was also taken to the persons proposed as judges. It was pointed out that only such persons were competent to judge the translations as had unquestioned mastery over both Sanskrit and English. Another thing that strikes one is the apathy shown by Sanskritists generally to this anouncement. Barring Shri P. C. Divanji, no noted Sanskritist has expressed his views. I agree with him that a critical edition of the *Rāmāyaṇa* is a condition precedent to a new and authoritative translation. The Bhandarkar Oriental Research Institute is preoccupied with the critical edition of the *Mahābhārata* and at least ten more years will pass before it is complete. Dr. Raghu Vira had brought out, some ten years back, the first fascicule of the critical edition of the *Rāmāyaṇa*, containing the first six cantos of the first Book. No more have since appeared, due probably to Dr. Raghu Vira's preoccupation with the *Great English-Indian Dictionary*. But a few years ago he told me that he had collected many rare and valuable MSS. of the epic and it would be a good thing, indeed, to revive his project and carry it through. At a modest estimate, the entire scheme would cost about four lacs of rupees and Sanskrit scholars would be beholden to Sir Purshotamdas Thakurdas if he would direct his generous donation to the completion of the critical edition.

The decision of the Kabul University to make the study of Sanskrit compulsory for language students, with a view to making Pushto, a direct descendant of Sanskrit and still containing many Sanskrit derivatives, a more scientific language and to raise it to better standards, was hailed joyfully by our Sanskrit scholars. This will foster better cultural relations between Afghanistan and India. In this context, it is sad to hear that some Provinces in this country, like Madras, are trying to minimise the importance of Sanskrit in school and college curricula. Indian Universities would do well to follow the lead given by the Kabul University

and to make Sanskrit compulsory for students of Indian languages.

The Madras Government deserves congratulations for its decision to give a Poet Laureateship to distinguished poets in Sanskrit along with those in the four South Indian languages. The appointments are for a period of five years and carry an honorarium of Rs. 1000/- per year. Mahamahopadhyaya Shri K. S. Krishnamurthi Sastrigal is the first Poet-Laureate in Sanskrit.

Active preparations are going on in Bombay for the Fifteenth Session of the All-India Oriental Conference in the first week of next November. The inviting bodies are the Bombay Branch of the Royal Asiatic Society and the Bombay University. On March 17th a representative committee was formed with Mahamahopadhayaya Prof P. V. Kane as the Chairman and Prof. H. D. Velankar as the Hon. Local Secretary. Dr. S. K. De, the retired Head of the Sanskrit Department of the Dacca University and a distinguished Orientalist, is the General President.

In an appeal issued by the Chairman of the local Committee, five projects are mentioned as requiring the immediate attention of the Conference, *viz.*, the preservation of Sanskrit MSS., the promotion of the study of archæology, the founding of academies in important Indian cities to advance the study of Sanskrit language and literature, the starting of a series on the model of the now defunct *Kāvyamālā* for publishing important Sanskrit works, and the preparation of an Annual Bibliography of Oriental Studies and a Bulletin dealing with the current problems in Oriental literature. So far the Conference has not undertaken any work requiring continued day-to-day attention. It would be advisable for it to concentrate on one project, preferably the last, instead of launching them all simultaneously, only to arrive at no tangible results. It would be a far greater achievement if the Conference could inaugurate a Bureau of Indic Information and a Reference Service for individuals and institutions in India and abroad, for all matters connected with Oriental Studies. This would involve maintaining huge card indexes with analytical entries of Sanskrit works and journals, establishing contacts between scholars, giving general guidance in research work and preparing a directory of research workers and institutions and such other research tools as bibliographies and indexes, besides keeping an up-to-date record of research work in Indology throughout the world. Should the Oriental Conference not be interested in this scheme, the newly inaugurated Poona University would do well to take it up, for Poona has a great tradition of Sanskrit learning behind it.

The reputation of the Bhandarkar Institute at Poona among international scholars has been greatly enhanced by the sustained research work of its Curator, Shri P. K. Gode, for the last thirty years. In this period he has published over 375 research papers on a wide variety of Indological subjects. He is respected alike by old and young scholars for he is ever willing to help them with guidance and encouragement. It is no wonder, therefore, that learned institutions in East and West should honour him. He is, to cite only two instances, Honorary President of the Cultural Committee of Argentina and an Associate Member of the École

Française d'Extrême-Orient of Hanoi, Indo-China. In the past few years he has devoted himself to the unravelling of the cultural content of Sanskrit works. His recent papers received during this quarter show that he has ransacked Sanskrit texts and brought out information on the history of mosquito curtains in India, of rope manufacture, of glass vessels and glass bangles, and of *rāngoḷī* or the art of decorating floors with coloured powders on festive occasions. It is in the fitness of things, therefore, that scholars should decide to pay him their tribute of respect by offering him a Presentation Volume of Indic studies in recognition of his meritorious services to Indology. The tenth volume of *The New Indian Antiquary* is to be brought out as "The P. K. Gode Presentation Volume" and Dr. S. M. Katre is to be its Editor.

Dr. Louis Renou, renowned Indologist of the Sorbonne, was sent to India by the French Government to secure fresh copies of Sanskrit texts to replace those destroyed in France during the last war; to survey Vedic studies in India and to help the Deccan College Post-graduate Research Institute in drawing up a detailed plan of the *Great Sanskrit Dictionary* undertaken by the Institute. He toured India for a couple of months, delivering a series of four lectures at important cities on "The Influence of Sanskrit Literature on French Thought," "Vedic Studies: Their Present and Their Future," "The Sanskrit Dictionary Project of the Deccan College Post-graduate Research Institute, Poona," and "The Significance of Sanskrit Studies in the West." He was warmly received wherever he went, but the reception accorded him by the Vaidic Saṁśodhana Maṇḍal, Poona, under the presidency of Dr. M. R. Jayakar, Vice-Chancellor of the Poona University, was specially significant as it afforded him opportunity to watch the performance of a Vedic Sacrifice (*Samjñānī yāga*) and to listen to the chanting of the hymns of the four Vedas in the best traditional manner. Dr. Renou expressed the greatest satisfaction at the function arranged in his honour and highly appreciated the work of the Mandal *viz.*, the published text of the *Ṛgveda* with Sāyaṇa's commentary and the compilation of an encyclopædia of Vedic Sacrifice or *Śrautakośa*.

The "Principal R. D. Karmarkar Commemoration Volume" was recently presented to Principal Karmarkar. Principal Karmarkar had a distinguished University career in Sanskrit but spurned the temptation of a lucrative Government job to join the S. P. Mandali, devotedly serving it for thirty years, first as a Professor of Sanskrit and later as the Principal of the Sir Parasurambhau College, Poona. He was a renowned teacher of Sanskrit, an able administrator and an influential member of the academic bodies of the Bombay University. He is now the Dean of the Faculty of Arts of the Poona University. Though administrative work left him no time for research, his many editions of Sanskrit texts have proved of great help to college students and professors alike and they may be said to have laid down new standards of editing Sanskrit texts for use in colleges.

Shri C. G. Agashe founded last year the Kaushik Lectureship in the Sir Parasurambhau College, Poona. Dr. R. D. Ranade, the well-known mystic

and philosopher, gave the first series of lectures, on Jñāneśvara. This year Dr. R. N. Dandekar of Poona delivered the second series, on "New Light on Some Vedic Gods." His main argument was that, though so far the Vedic mythology, like several other aspects of Indian culture, had been studied as an isolated phenomenon, it was only against the background of the history of the development of human thought as a whole that it could be studied in proper perspective. From this point of view, Indra's domination can only be a later stage in the evolution of that mythology. But in the post-Vedic mythology Indra fails to retain his position as the supreme god. This led Dr. Dandekar to make a fresh critical study of the three Vedic gods, Varuṇa, Indra and Viṣṇu, which showed that it was only by approaching Vedic mythology as "evolutionary" or "historical" mythology that a proper explanation of all the traits, including inconsistent or mutually contradictory ones in the Vedic gods can be adequately explained. Vedic mythology has reacted to the many vicissitudes in Vedic life and culture by ascribing new qualities—often inconsistent with the earlier ones—to the Vedic gods. To determine the order of these diverse elements is the main task before Vedic scholars.

Dr. C. Kunhan Raja, Head of the Sanskrit Department in the Madras University, was decorated by the Maharaja of Cochin with a golden *Vira-śṛṅkhalā* at the last annual Śāstrasadas, this being the highest honour that the Maharaja can confer in recognition of meritorious services to Sanskrit letters. Dr. Raja, presiding recently at Trivandrum over the Second Session of the All-Travancore Sanskrit Students' Conference, exhorted his audience to remember the part played by Sanskrit scholars in the development of the Provincial languages and to take to the study of Sanskrit for its incontestable cultural and academic value.

Dr. Bimala Churn Law, a great Sanskrit scholar, having many Indological publications and numerous research papers to his credit, has started on behalf of his Indian Research Institute at Calcutta, a series of popular monographs, the first two of which are *Early Indian Culture* and *Ancient India* (*6th century* B.C.). These monographs of thirty-two pages each give in simple language a succinct survey of the culture and civilisation of India from prehistoric times to the end of the mediæval period. Though the first two chapters of the second monograph become a little boring on account of long strings of names of places and kings, the part on the social, economic and cultural life of the period is interesting and instructive. These monographs deserve to be published in the Indian languages if they are to reach the general public for whom they are obviously meant.

The *Gautama-Dharmasūtra Parisiṣṭa, Second Praśna,* edited by Shri A. N. Krishna Aiyangar (Adyar Library Series No. 64), on the other hand, is meant for specialists. The word *Dharma* in Sanskrit does not mean only religion. It means also the obligations of a man as an individual and as a member of society in all spheres of life. The goal of human existence is *Mokṣa* and to attain it one has to live a full life in this world according to the precepts taught by the *dharmaśāstra,* which has three sections on *ācāra* or rules of daily

life, *vyavahāra* or civil law and *prāyaścitta* or expiatory rules. Dereliction of duty was a sin and the law of Karma being inexorable, the sin had to be expiated either by penances in this birth or in other births. The book under review is a later supplement to the *Gautama-Dharmasūtra*, the earliest known work on Dharma, and deals with the *prāyaścitta* portion only. The *Pariśiṣṭa* has borrowed a great deal from the works of Manu and Yajñavalkya and the interesting section on bad dreams is taken from the *Matsyapurāṇa*. It belongs to about 800 A.D. It is being published for the first time through this edition of which the Word Index to the Sūtras is a very useful feature.

The *Uttara Satyāgraha Gītā* of Panditā Kṣama Row is a sequel to her *Satyāgraha Gītā*. Together they constitute an original Sanskrit epic of Gandhiji's struggle for Indian independence. The first part deals with the first few years of the *Satyāgraha* Movement and the present volume in 2000 verses in Anuṣṭup metre carries forward the narrative from the Gandhi-Irvin Pact to the seventy-fifth birthday of Gandhiji. The poem discloses great poetic skill, a command of dignified diction in Sanskrit and the author's sincerity of purpose, and assures her a very eminent position among modern Sanskrit writers.

The *Śatakatrayādi-Subhāṣitasaṅgraha* of Bhartṛhari, critically edited for the first time by Dr. D. D. Kosambi, a renowned mathematician, is remarkable for several reasons. There is no other edition for which so much MS. material was used for so small a text. Out of an estimated 3000 MSS., Dr. Kosambi has examined 377 and 34 anthologies for the constitution of the text of 300 gnomic and lyrical verses ascribed by tradition to Bhartṛhari. It was found that nearly 900 different verses were ascribed to Bhartṛhari in some source or other. This edition of Dr. Kosambi's will long remain a model critical edition of a small Sanskrit text. He deserves the highest praise for his critical scholarship and patient industry.

Two other noteworthy publications are Dr. V. Raghavan's edition with his own Commentary in Sanskrit of the *Ānandaranga Campu* of Śrīnivāsa Kavi and the *Technical Terms and Technique of Sanskrit Grammar* by Prof. K. C. Chatterji of Calcutta. The *Campu* deals with the life of Ānandaranga Pillai, an outstanding Tamilian of the first half of the eighteenth century, who served as a Dubhash of Dupleix at Pondicherry and was a force in the political life of the Deccan and the South India of that period. The historical poems in Sanskrit are not many and therefore this edition of Dr. Raghavan's is a welcome addition to this type of literature. Prof. Chatterji's monograph deals with the technique of twelve systems of Sanskrit grammar and their technical terms and is indispensable to the students of Sanskrit Philology.

N. A. GORE

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

Dissatisfaction with the examination system prevalent in India is widespread and has been strengthened by the recent scandals in connection with the leakage of question-papers in various parts of the country. The venerable Dr. Bhagavan Das of Benares declares in *The Bombay Chronicle* for April 5th that "Our Present Examinations System Must Go."

The importance attached to passing the examinations, out of all proportion to the rewards, in post and salary, of a "pass," sometimes leads, as he points out, to suicides of failed candidates; oftener to the breaking of physical or mental health under the strain. He sees the radical cure in the reorganisation of the educational system in favour of vocational training with a good basis of general culture, but he suggests ameliorative measures under the present system. One such is the restricting of memory tests to lines where accurate and ready memory is necessary, such as "First Aid," and the permitting of examinees in other subjects to consult their notebooks during the examination, as professionals can consult their books in connection with their cases. Another is the revival of oral examination, corresponding to the doctoral *viva voce* examination in Western universities.

Prof. P. S. Naidu of Allahabad University dealt with the examination system at length in his presidential address before the pertinent section of the All-India Educational Conference held at Mysore last December. Important among his recommendations was the giving of greater weight to the teacher's evaluation of individual achievement.

The overstressing of memory at the expense of original thought is an obvious evil of the present examination system, but the part which it plays in the fostering of the spirit of competition when the spirit of co-operation is the need of the day deserves also to be taken into account in ameliorative planning.

Disregarding the folk-wisdom enshrined in the fable about killing the goose that laid the golden eggs, modern man has pursued a ruinous policy of exploitation of natural resources, including forest wealth. Shri Jairamdas Daulatram, India's Minister for Food and Agriculture, who inaugurated on March 29th the International Forestry Conference at Mysore, mentioned the plight to which the U.S.A. had come. There more than a quarter of the billion acres under cultivation and pasturage had been ruined or severely impoverished by erosion, the inevitable consequence of denuding the uplands of the forests which conserve soil moisture and so regulate floods. Denudation of forests in India has been due not only to the reclamation of arable lands but also to the demand for fuel, for building purposes, for railway ties, etc., a

demand accelerated by war requirements; and to uncontrolled grazing, which does not give saplings a chance.

Nature cannot be outwitted, nor can her pattern of interdependence between wooded hills and cultivated plains be interfered with with impunity, any more than can the oxygen—carbon-dioxide interchange between the kingdoms, or the return of organic waste to the soil which supports organic life. Blundering through is proving too costly and the necessity for planning for the forests of India as well as other countries cannot much longer be evaded. Quickly growing cheap woods for fuel requirements are urgently required, for the release as fertilisers of the countless tons of dung-cakes which now go up in smoke, and afforestation schemes, to replace trees taken for building purposes etc. The urge to increase the area of food production has to be balanced against the forests' claims, lest erosion, following in the wake of the destruction of the forests, reduce still further the output of the soil.

Shri Daulatram's reminder of the high place of the forests in the eyes of India's sages, as serving not only the physical but also the spiritual needs of man, may not weigh heavily with modern legislators, but the economic arguments for their proper conservation ought to be conclusive.

The eminently fair lecture on "Iran and India in Pre-Islamic Times," which the Director General of Archæology in India, Mr. R. E. M. Wheeler, delivered in 1945 at Teheran, forms an interesting feature of the impressive illustrated double number (July 1947—January 1948) of *Ancient India*. This recently received Bulletin of the Archæological Survey of India is largely technical, but the lay reader will follow the evidence for Iranian influences in India with no difficulty.

Mr. Wheeler finds the idea of the polished pillars of Asoka borrowed from Iran, as well as the pillared audience-hall partly unearthed at Pataliputra and assembles other proofs of the Iranian tradition in Indian architecture. He makes it clear, however, that, though ideas were borrowed from the Achaemenian culture of Iran, there was no servile copying.

> Such resemblances are important: they link man to man and mind to mind, and give a proper coherence to the variegated history of civilization. But resemblance must not be confused with mimicry; the Indian architect quickly exchanged his borrowings into his own currency.

The "process of cultural assimilation and transmutation...in the prehistoric relationships between India, Iran and the West" should not be assumed to have been a one-way cultural traffic, but it is part of the genius of India to borrow judiciously and to transmute that which is borrowed, adapting it to its own need. Mr. Wheeler puts it well in saying that the relationship of the Indus civilisation with its contemporaries and forebears of Iran and of Mesopotamia

> is the age-long story of the encompassing personality of India, with its unpredictable capacity for combined assimilation and invention.

Modern India, subjected to the impact of Western civilisation in recent centuries, has a greater challenge than ancient India faced—to take, as Olive Schreiner put it, the nutritious kernel and discard the useless gilded shell.